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CATHOLIC RELIGION

CATHOLIC RELIGION

A STATEMENT OF CHRISTIAN TEACHING AND HISTORY

BY

CHARLES ALFRED MARTIN

MEMBER OF THE CLEVELAND APOSTOLATE

Author of "Cana," "Follow Me," Etc.

POPULAR EDITION

B. HERDER BOOK CO.

17 South Broadway, St. Louis, Mo.

AND

68 Great Russell St., London, W. C.

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INTRODUCTION

The story is told of the late Samuel Stehman Haldeman, the distinguished naturalist of the University of Pennsylvania and founder of the National Academy of Sciences, that when asked by his friends what brought him to the threshold of the church, he would reply:—"Bugs!"

Then with good nature he answered their astonishment by explaining that even the smallest insect preserved in his cabinets, possessed the organism necessary for its proper activities. Head and members he always found working together as one body. His science thus led him to expect that if a church—as the embodiment of religion, were really part of the divine plan, and so had its place in the world, that church would be equipped by the common Creator, with the organization and means of action proper to it, as carefully at least, as is the beetle of a day. What his hypothesis demanded, Professor Haldeman believed he found realized in Catholic Christianity.

Men are commonly enough impressed by the social organization of the church. A society of almost 300 millions of human beings, natives of every race and land, speaking a hundred different languages and dialects, bound together by no political ties or material power or interests, "Greek and barbarian, black and white, bond and free," a human Babel otherwise,—yet standing as a unit in their faith, working out the same philosophy of life in every possible condition of society, a brotherhood of intellectual conviction and

moral determination, the bishops reaching every lowly member through the parish priests and uniting all through their union with the Bishop of Rome, the church has endured for 1900 years, an institution unique in human history.

No less remarkable than the external solidarity of the church, and indeed the secret of it, is her consistent and coherent system of teachings and practices. From the mighty moral principles that reach down to the depths of human nature, to the symbolic regalia of her holiday pageants, all the church's doctrines of faith and precepts of morals and forms of worship are related to a few great truths, and are, in their time and place, the natural and proper expression of those truths.

Scientists as well as poets have come to catch the music of the spheres. We know that in nature nothing is without meaning or out of place. If the tiny violet is not indispensable, at least it has grown naturally from its sod. Whatever is real and living in the physical world, we find to belong to the universal sum of its reality and life, and to be related to all things else. We observe this fact the more we appreciate the revelations of scientific research presenting to our eyes multitudinous life hidden till now from the foundations of the earth, and to our mind the infinite exactness of the laws of nature, in their interdependence and ramifications uniting the whole cosmos into one throbbing life, as it were, with all its unnumbered members working together for the common good.

So in religion the truths of faith and the acts of worship which spring from them, are properly coordinated and subordinated members of an organic whole. They are, from their point of view the expression, and in their province the law, of the constituted order of things. We all of us are morally related to each other and to God. Religion is the

destiny of man in his union with God who is Truth and Love and Life Eternal.

The present little work attempts to give in a single volume what might be called a bird's-eye-view of religion. In a popular way, the author endeavors to review the great facts of religion, as they have developed under "the providence of God and the folly of man": and to present them in their relation to each other and to human life. In suggesting an introduction to the greatest subject that has occupied the human mind, he desires to write, as much as possible, in the language of daily experience and with a view to practical needs. The exhaustive treatment of the subjects and their more technical phrasing are left to the books of the philosopher and the theologian, the historian and the mystic, which are mentioned in the Bibliography.

The first part of the work briefly touches upon the religious needs and ideals of humanity—often vestiges of great truths that suggest a lost inheritance of knowledge—perceived by poets and philosophers and expressed by them beautifully but darkly, without the sureness and fullness of revealed truth: and so leads up to the historical facts of the Incarnation of Jesus Christ and the supernatural revelation perfected in Him.

The second part deals with the Christian Church, its origin and authority as a society and a teacher, and its relation to the Bible and to the religion of Christ.

The third part deals with the practical and ultimate work of the Church, in the Sacraments that consecrate the several stages of the Christian's life.

The fourth part presents a perspective sketch of the history of the Christian religion from its origin to the present time.

The wise reader will not expect that which is impossible. The book of the biologist is not life. It

may analyze certain conditions of life and observe certain functions and may call a nicer attention to the life that is all around us. Meantime life is more than the book. The scientist knows only too well, how external are his observations, and how almost completely the mystery—life, ever eludes his most delicate touch.

So religion is more than the words that are written about it. The apologist must be content, digging down through human nature and history, to touch the solid foundations of religion, to record the history of its expression in words and deeds, to trace the origin of its organized activities, to observe its effects on the individual and society, and to analyze somewhat their causes. All this is good and useful and interesting as is the labor of the biologist. The theologian knows that his words do not exhaust the mystery. Yet the reader may learn much of the power which makes the pious mother seem as an angel in her home.

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CATHOLIC RELIGION

PART ONE

CHAPTER I

MAN

1. THE RIDDLE OF LIFE.

With all thinking men, the meaning of life has ever been the "master knot of human fate." Whether they cut the Gordian knot with the sword of faith, or like Omar Khayyám, deem its unraveling a hopeless task, it is the problem in which all are most vitally interested. It forces itself upon each man with a fresh and personal appeal: and his answer to this question shapes the principes and actions of his life.

The history of thought in every age, interests us for its struggling with the eternal problems of man's origin and destiny—the whence and whither of our lives: for its attempts to fix the relation of man to fellow-man in society, and of the race to the universe and to God—the how and the why of our actions. "The thing," says Carlyle, "a man does practically lay to heart and know for certain concerning his vital relations to this mysterious universe and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all

the rest." Men have offered many solutions of the riddle.

Pleasure. The prodigal of each recurring generation, imagines in the strong lust of youth and the exuberance of physical life, that he finds his sufficient goal in the keen joy of merely living and in the gratification of the animal spirits. He sings his banquet song: Let us crown ourselves with roses before they wither. Eat, drink and make merry, for to-morrow we shall die. But the cup of pleasure has its dregs. The life devoted only to pleasure will in time weary a man with its very meaninglessness; if its remorse does not even sooner make it unbearable; or its excess does not destroy its victim's power of enjoyment. The cool breeze of the dawning day blowing upon his fevered brow awakens the Epicurean to a loathing of his midnight debauch. The prodigal son continues to return from the pigsty to the father's home.

Materialism. The successful life, says the materialist, is built not on the dreams of faith, but on solid facts. It weighs its worth in pounds sterling and the power that dollars bring. This earth is our world: we can know no other. And so in the race of life, he fights his way ruthlessly through the crowd, elbows back the weak, tramples under foot women and children, over-reaches his brother in business, but ever forges toward the front; till at last with exhausted health and deadened conscience, he grasps the crown of Mammon, as the evidence and reward of a successful life.

But are the building of skyscrapers in New York, the slaughter of hogs in Chicago, the fast-flying limited express, the million dollar hotel and the billion dollar navy, the only things worth while? Are they the best things? Do they fully satisfy the favored few who possess them, or bring hope to the common

many who view them from afar and only with a sense of grievance or envy? Materialism may triumph in its mechanism and masonry. But over their din are heard the eternal questions of the soul still calling for answer. There are moral facts quite as real as the facts of visible matter. Even Crœsus finds that life is still very short; that death has lost none of its terrors; that remorse comes to haunt the sinner and to murder sleep; that the mystery of eternity and immortality remains for the individual the one important problem.

Not by Bread Alone. To another class, the ultimate purpose of life reduces itself to a matter of economics—the struggle for bread. The supply of food and raiment is the barometer of success or failure. Brushing aside religion as a primitive and worn-out wrapping of this one essential truth, agitators teach the toiling masses that happiness will reign and the purpose of life will be fully attained, when all are harnessed to regular work and provided with plenty to eat.

The poor laborer who is the victim of this shallow sophistry, is no longer buoyed up with the thought that he works, not so much for the mill or the mine, as for his family and home, and so for the divine Master who has intrusted that family to his care and who beholds every silent sacrifice and repays all. Robbed of the higher ideals that once nourished their souls and caused them to walk with head erect, the hewers of wood and drawers of water become stunted drudges, nearer to the beast of the field, without faith in God or hope in Heaven. Rendered desperate by the bewildering inequalities of society, they cry: "We too believe in facts, and shall grasp our share of them, though it be over the bodies of rulers and through streets of blood."

The struggle for social justice is a rightful one.

The laborer is worthy of his hire and that hire should be a living wage. Food and raiment are necessities of life. To rob a man of the necessities of life is a sin that cries to heaven for vengeance. To rob him of his faith in God, to destroy the very life of his soul, is no less a sin. There is need of neither sin. Man should live the life of the body and find his share of happiness in the years of time: and he should live the life of the soul and prepare for the fullness of happiness in the years of eternity.

But no social system, however favorable it might be to the righting of many wrongs and to the amelioration of conditions, can smooth away all social inequality, or take from us the poor, or transform human passion, or wipe out sickness and suffering, or make this earth the heaven which it is not. Those who have been able to command the products of the continents, have found that the yearnings of man are not satisfied even with much more than the food and raiment of the body. An illustrious prince was wont to say: "If life meant nothing more than the few years we spend here, it were not worth while dressing of a morning—it were better to commit suicide at once." The pagan Emperor Septimus Severus addressed his funeral urn: "I have been all things and all things are nothing. I nowhere found content or happiness. Now thou wilt contain him for whom the world was too little." Solomon, the wisest of men, when he was king, and had his riches, and withheld not his heart from any joy, nor kept his eyes from whatsoever they desired, recorded his portion as "vanity of vanities and all is vanity." Jesus Christ explains the failure of material goods to satisfy the human heart, in the words: "Man lives not by bread alone."[1]

[1] Luke 4, 4.

Ambition. To mount the ladder of fame and receive the plaudits of the world is, for some men, the breath of life and the purpose dominating all their actions. But while many run in the race and stir up the Olympian dust, one receives the prize. When failure is the harvest, and the ambitious man sees the trophy which was the one goal of all his toil, seized by another hand, he begins to realize that he has served a fickle master. He regrets that he has spent his best energies in the service of a thing that is even less than himself. When he sees names that only yesterday were blazoned on the banner of honor and held up as the models worthy of youth's highest aspiration, tumbled down in disgrace and dragged in the dust, he asks in his pessimism: "Is life worth living?" Perhaps humbly conscious that he has missed its meaning, he again ponders the riddle, and admits, with the fallen Wolsey:—

> "Had I but served my God with half the zeal
> I served my King, He would not in mine age,
> Have left me naked to mine enemies."

Ambition may succeed and raise one on high among the lords of the earth. And what then? The following story is told of St. Philip Neri and a young student:

Neri:—"And when these college days are over, what then?"

Youth:—"I hope, sir, to become a lawyer."

Neri:—"And what then?"

Youth:—"From the bar I hope in time to go up to the bench and be a judge."

Neri:—"And what then?"

Youth:—"Then I should like to be a senator and help to make the laws."

Neri:—"And what then?"

Youth:—"Then I might be sent as ambassador, to represent my country at a foreign court."

Neri:—"And what then?"

Youth:—"Then I fear I would be an old man, so I would like to live in a villa and enjoy the friends and honors of my successful career."

Neri:—"And what then?"

The youth is silent. Then eternity, which measures our success, not by the titles and possessions we leave behind us, but by the riches of virtue and grace which we carry with us as part of ourselves into the larger life. Eternity teaches the meaning of life in the test: "What will it profit a man to gain the whole world and suffer the loss of his own soul![2] Neither fame nor pleasure, neither materialism nor socialism are the answer to the riddle of life.

2. THE RIDDLE ANSWERED.

The purpose of any object is essentially bound up with its nature. The one reveals the other. We must then discover the destiny of man, not in the passions of pride or avarice or lust that may dominate for a time, occasional individuals or classes, but in marks that lie so deep in all human nature, that they persist through all the changes of time and place and social condition, and assert themselves in the crises of life, over the whole race.

Aspirations. In our moments of sincerest thought, we all of us experience the fact that the best this world can afford us leaves us still soul-hungry and unsatisfied. Our human nature seeks for happiness; and the thorn in every earthly rose mocks us, if there be no happiness that will endure. The human mind aspires to truth; and is not satisfied to grope a little while in its shadows or at best

[2] Mt. 16, 26.

to catch a few broken rays of its pure light. The human heart is made for love; and yearns for a love that must not ever come to weep "a priestess in the vaults of death." We crave life; and in the face of death still feel the instinct of immortality. We give our heart's blood for friend or country, convinced that

> "Life is real, life is earnest,
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was ne'er spoken of the soul."

The thought and love which are our better selves hunger after the infinite truth, the infinite good, the eternal life. The Infinite is God. "The very fact," says Canon Sheehan, "that we can rise above our low levels, where one hears only the harsh music of creatures in a state of transition from reptile to angel, and dream of loftier things, is a pledge of their realization." Speaking like one having authority, the little catechism sums up the philosophy of life in the words:—Man is created to know God and love Him and serve Him in this world and so to be happy with Him forever in the world to come.

Soul Immortal. The immortality of the human soul is a condition, as it is also an evidence, of man's undying destiny. The conviction "that something in us never dies," is as universal as the human race. Like any truth about which all men and all ages agree, the immortality of the soul dominates minds with the power and certainty of an instinct. This is true even though the many may but poorly formulate the terms and reasons of their belief. Emerson says: "We are much better believers in immortality than we can give grounds for. Its evidence is too subtle or is higher than we can write down in propositions." Martineau adds, not alto-

gether without fallacy: "We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it."

Faith of Race. The sensitive genius of the poets, reflecting the deepest wells of human nature, has enriched all literature with records of man's faith in immortality.

Addison recasts the thought of the Greek philosopher:

"Plato, thou reasonest well,
It must be so: . . .
Else—whence this pleasing hope, that fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on itself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out a hereafter
And intimates Eternity to man."

Tennyson records the aspirations of the human soul:

"My own dim life should teach me this,
That life shall live forevermore;
Else earth is darkness to the core
And dust and ashes all that is."

Byron sings the insistent power of this faith:

"Immortality o'er sweeps
All pains, all tears, all time, all fears, and peals
Like the eternal thunder of the deep,
Into my ears this truth, Thou livest forever."

Conscience and Immortality. Conscience bespeaks our immortality. The evildoer is filled with dread of the punishment of his acts of which no man but himself has any knowledge. He feels responsible to a judge beyond all human courts. From this

responsibility even death is no release. On the contrary, terror of the consequences of sin, dread of an inevitable judgment, are the poison that gives its worst sting to death. This universal belief in a judge and sanction dealing with the human soul in the world to come, proclaims that the soul survives its separation from the body in death.

Shakespeare again and again describes this real and mighty, although immaterial power of conscience as it proves man's immortality. To Hamlet it proves greater than the weight of woes that tempt the melancholy Dane to suicide.

"To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them?
To die: to sleep:
No more: and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to;—'tis a consummation
Devoutly to be wished.
To die: to sleep:
To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy take,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear;
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of?
Thus conscience does make cowards of us all."

Eternal Justice. Of healthier men, conscience makes not cowards but heroes. Great minds that contemplate the noble aspirations and splendid possibilities of man's moral and intellectual nature, only to be shocked by the shortness and uncertainty of his life which is borne from the womb to the tomb, find consolation in their hope of immortality. The dying Socrates assured his mourning friends, that they would bury not himself, but his body. Like a traveler who avails himself of the accommodations of a hotel and passes on to his destination in the morning, David says of his life: "I am a stranger with thee and a sojourner, as all my fathers were." Kant argued that a future life is demanded and postulated by our moral nature, as necessary for its sanction and development. "If," says Jean Jacques Rosseau, "I had no other proof of the immortality of the soul, than the prosperity of the wicked and the oppression of the just in the world, that alone would be enough to convince me. To explain such a terrible exception to the established harmony of the Universe, I would be forced to exclaim: All cannot end with death: all will be put into proper order and harmony after death." The Christian speaks of this life, as a pilgrimage wherein he works his way to the promised land and proves his fitness for its larger life.

Voice of Nature. Burns, like other great bards, expresses these feelings which all agree are the voice of nature:

> "The voice of nature loudly cries,
> And many a message from the skies,
> That on this frail, uncertain state,
> Hang matters of eternal weight;
> That future life in worlds unknown,
> Must take its hue from this alone;
> Whether as heavenly glory bright,
> Or dark as misery's woeful night."

An English poet thus vindicates the argument taken from the universal consent of men:

"If then all men, both good and bad do teach,
With general voice, the soul can never die,
'Tis not man's flattering gloss, but Nature's speech,
Which like God's oracle, can never lie."

Science and Soul. Physical science as such, can have nothing to say about the soul, which is outside of the material sphere. The physician who announced that his dissecting knife had never laid bare a soul, was guilty of the absurdity of proclaiming that the principle of life was not found in a body which the audience already knew to be dead. When the eminent Dr. Wm. Osler, lecturing on Science and Immortality, invites his students to join him in standing with Cicero and Plato and the other greatest minds that have believed in the immortality of the soul, he speaks not as a physician but a philosopher. While it is outside its sphere to discuss the metaphysical, many analogies from natural science are in favor of the immortality of the soul.

Thus it is a well known fact, recognized by all scientific men, and confirmed by innumerable beautiful and ingenious experiments, that nothing whatsoever of which our senses can take cognizance, is ever utterly destroyed. We may bring about all sorts of chemical changes, and wholly alter the appearance and properties of things. But while we may redispose, we cannot wipe out of existence any smallest matter. The well known law, that the sum of all the energies in the universe must ever remain a constant quantity, is only another way of saying, that though forces may be transformed, they can never be destroyed. As God alone can create, so God alone can annihilate. Man can do neither.

What we call "decay" and "destruction" and "death," does not involve real extinction. It involves nothing more than change. The iceberg melts away; but remains as water. The river in time washes away the great rock, which remains as sand. The house burns to the ground; but every atom of its stick and brick remains as ash or gas or carbon, and may be accurately accounted for.

In death, man's body and soul are separated. That the body remains—however much changed and reduced to the elements of which it was composed, is a commonplace of science and even of popular observation. No less does the soul remain. Nor does it undergo the disintegration which is the fate of the body. The body decomposes because it was composed. It is made up of many ingredients. The soul is not composed of parts. Were it made up of parts it would be material. But it is not material. Corporal atoms are not invested with judgment, intelligence and virtue. Matter does not think and reason, sin and repent, rejoice and sorrow, or philosophize about the abstract notions of duty, justice, morality and truth. The soul has no parts and no extension. It has no right or left, no top or bottom. You cannot speak of the soul's size or weight or color, any more than you can speak of the size or weight or color of an abstract idea. The soul is a spirit without dimensions or divisions. It cannot suffer destruction by disintegration, because it has no parts to be disintegrated. It cannot be destroyed because it is an indivisible unit. In the face of death it remains what it was. "These may destroy the case of Anaxarchus: himself they cannot reach."

Matter and Spirit. Philosophers discuss the inmost self of man in terms of scientific accuracy. Man has something in his nature whose actions

transcend the action of any material organ howsoever perfect it may be; whose properties, powers and whole nature are of a totally distinct order of being from a thing that is material; something which, though it informs matter, can exist independently of matter. They call that something the soul. We know what a thing is, from what it does. From its actions they observe that, though not material, the soul is nevertheless a real substance. It is superior to matter. It transcends the action of any corporeal agent. It is a substantial nature endowed with intelligence and free will. This reality which is not material, is called a spiritual being. A simple principle of life, it is without the germ of dissolution and death: and so in the providence of the Creator who does not annihilate His work, the soul is immortal.

The body can act only as a body. Its functions are with the material and concrete. Matter must act materially. For it to act immaterially were a contradiction in terms. Nevertheless man is able to act immaterially. He reasons beyond the particular fact, to the general law. He is affected by the moral as powerfully as by the material. He knows the true and loves the good.

"It is a strange and significant fact," says Richard Proctor, "that man, insignificant in his dimensions and in all his physical powers, and compelled always to remain upon this orb which is utterly insignificant when compared to the solar system, should yet dare to raise his thoughts beyond the earth and beyond the solar system, to contemplate boldly those amazing depths amidst which the stellar glories are strewn. That he should undertake to measure the scale on which the universe is built, to rate the stars as with swift yet steady motion they career through space, to test and analyze their

very substance, to form a judgment as to processes taking place on and around them, all this affords noble conceptions of the qualities which the Almighty has implanted in the soul of man."

Nor does man stop with the abstractions of higher mathematics or the philosophical subtleties of ethics. He passes all assignable limit whether of species or magnitude, and rises to contemplate the universal and speak of the infinite.

Body and Soul. While matter and spirit are essentially different and each is capable of existing independently of the other, yet in this life we find them united together in one composite substance—man. Man is composed of body and soul. While matter and spirit are thus united, the soul depends upon the body as the organ through which it expresses itself and communicates with the outside world. So great is this dependence, that an injury to the organ throws into discord the music of the spirit that plays upon it. Yet the spirit is not the body, any more than the musician is the instrument which at the touch of his fingers echoes the passion of his heart. Paderewski is no less the modern Orpheus, because the loosened strings and broken sounding board of his piano cannot worthily respond to the music of his art, but gives forth strident noises instead of mellifluous symphonies. Though his tongue be paralyzed, the thoughts of Webster are not therefore less eloquent. When his granddaughter led the stricken Emerson from the platform in the midst of his last lecture, though the worn-out machinery of the brain had broken down, its master had not thereby forfeited his identity; nor was his inner soul less beautiful or less beloved of his hushed and reverent audience. The dying words of Columbus and of Charlemagne, "Father, into Thy hands I commend my spirit"—the echo of

the last words of a greater world revealer and a greater king, challenge the victory of death with the faith that amid the ruins of its temple of clay, the soul stands unharmed and immortal.

God Our Goal. If the philosopher and the poet find the significance and dignity of life in the destiny of the immortal soul, Nature whispers the same secret to her meanest child. In his very idolatry, the poor savage gropes blindly after God, as the plant in the winter cellar stretches out and twists its branches toward the light which is its life and which must be somewhere. In daily life the conscience-stricken thief acknowledges a law not material, when he purchases peace by returning his ill-gotten goods. The scoffer awakening in the silent darkness of the night and listening to the little heart pulse beating away the moments of his life—conscious of his own personality, alone coming into the world, alone leaving it, unable to down the instinct of immortality within—does not blaspheme as he did in the blaze and bustle of the noon-day street. Perhaps like Richard he sighs: "Jesus, Mercy!" And the virtuous man striving to walk nobly through life, feels with Augustine of Hippo, that the soul was made for the God that created it, and that it will not rest till it rests in God.

This then is the end of human life: to be united with God, through all the growing perfection of our seeing Him now darkly, as it were, through the glass of faith, up to the brightness of our beholding Him face to face in everlasting life. As this is the true significance of life, it is the noblest: a purpose worthy of the highest efforts of our powers; a sufficient stimulus and reward for heroic moral struggle; a goal that measures success in life and opens its race to the striving of both high and low; a destiny that gives meaning to virtue, revealing the

value of truth and justice and love, over gold and pleasure and place. As the immortal soul is made for the Infinite, in pursuing his destiny, man realizes that religion and life are one.

CHAPTER II

GOD

3. NO MAN AN ATHEIST.

Belief in God is as widespread as faith in the immortality of the soul. Both are coextensive with the human race. The existence of a Supreme Being and our consequent relation to Him, are the conclusion of the philosopher's laborious study, and seemingly the instinct of the untamed child of nature. It is the common sense of mankind. If there exists an occasional atheist, he is the exception that proves the rule. The research of years has not disproved the words of Plutarch: "If you traverse the earth, you may find cities without walls, or literature, or laws, or fixed habitations, or coins. But a city destitute of temples and Gods, no one has ever seen or ever shall see."

American Reverence. It is a sign of the healthy mental balance of our American people, that amongst us, belief in God, respect for religion, reverence before the great mystery of life and eternity, are universal and profound. This popular recognition of the truth and goodness of religion, is evidence that we live close to the heart of reality. Unlike the dream world, which some writers create out of words draped on the forms of logic, and which they then demonstrate to be nothing, ours is a real world; and we neither pretend to explain all of its mysteries, nor to deny their existence. It is a most

significant fact, revealed by our United States religious census of 1906, that the people of this country, by their voluntary contributions, erected an average of eight churches every day during the preceding sixteen years.

Our practical habits and strenuous business life unfortunately hold some so constantly to the grindstone of material interests that they never get beyond the A. B. C. of that larger view of life revealed by religion. Their lack of faith arises probably in great part, from lack of knowledge. Their attitude is perhaps rather one of bewilderment than of apostasy. They grant that a church steeple is a more satisfying inspiration than a smoke stack. They want their children to come under the influence of religion. They gladly support its institutions as the schools of character and virtue; and feel rather guilty that they neglect its call to themselves.

No great American has been an atheist. Robert Ingersoll spent his eloquence in combating the caricature of God and religion which had been burned into his boyhood mind by the mad fanaticism of his father. That gentleman preached so cruel a concept of God and salvation, that he was cut off from his religious organization even in a place and time that cherished ultra-Calvinistic views. The vagaries of his father, the son mistook for the common teachings of Christian faith, which in later life he could approach only with the prejudice of outraged feelings and consequently distorted vision. On the subject of religion, Ingersoll became a monomaniac. Yet his mind could not be closed to the Infinite Truth and Love which is God; nor could his life help breathing something of the Christian atmosphere which influences our whole civilization.

Thomas Paine, while not a Christian, was no atheist. His biographers declare that he penned his

most famous book to stem, with its deism, the tide of atheism which flooded France at the time of the Revolution.

Spencer's Unknowable. Men who are at once shallow and pretentious, sometimes seek to dignify the practical atheism of their lives, by invoking such celebrated names as Herbert Spencer and Immanuel Kant. They quote the latter's dictum that God is the Unknowable. Yet Spencer is far from denying the existence of God. In his First Principles, where he styles God the "Unknowable," he proclaims his conviction that religion is something eminently true.

If Spencer speaks of God as the Unknowable, he means to say that God is outside of the category of material objects and phenomena. To observe, weigh, measure, and experiment with material things, is the province of the physical sciences, like chemistry and astronomy. Now it suited Spencer to limit the meaning of the word knowledge, to the cognition of the things which we can bring before our senses. Tennyson uses the word in the same restricted and unusual sense, in the lines:

> "We have but faith: we cannot know;
> For knowledge is of things we see:
> And yet we trust it comes from Thee,
> A beam in darkness: let it grow."

Spencer's phrase is really a contradiction: for he writes that this "Unknowable" exists and indeed underlies everything: that it is the Universal Energy, the Final Cause behind all observed causes, the Ultimate Reality, the basis of all our intelligence. This suggests not agnosticism, but very considerable knowledge.

It is true that our knowledge of God is imperfect. As St. Paul says, now we know in part, and we see

only in a dark manner and as it were through a glass. But as far as it goes, this knowledge is real, since it corresponds with a reality outside of our minds. It is also useful for practical conduct, as our meager knowledge of the nature of electricity does not prevent us from accepting it as a fact and making it one of our best friends. Far from denying the existence of God, his science led Spencer constantly to perceive and acknowledge the First Cause that lies back of all phenomena, itself uncaused and unreached, yet ever present like the horizon that surrounds our vision. However little he may know the one true God and proclaim His attributes, Spencer was too wise a man to dare absolutely to deny the existence of God or to declare that science left no place for religion. "Religion and Science," he writes, "are necessary correlatives, the positive and negative poles of thought, of which neither can gain in intensity without increasing the intensity of the other."[1]

Kant's Idealism. Kant denies neither God nor religion. The German philosopher aimed at giving a positive value to the moral principle. He opposed the degradation of virtue, in making it not something valuable for its own sake, but only as a means of acquiring happiness. If the Idealism of his Critique of Pure Reason puts it outside the power of the mind to reach from the finite to the infinite and know with direct certainty the highest truth, he does not thereby deny the real existence of those super-sensible objects. On the contrary, he wrote his Critique of Practical Reason to assert the moral conscience as the true basis of our conviction of the objective reality of a supreme moral law and of a Sovereign Good which is the object of that law.

While those who would flippantly deny the exist-

[1] First-Principles. Part 1.

ence of God and sneer at all religion, would be repudiated by either Kant or Spencer, it is true that those philosophers do not build faith on the intellectual basis which alone will vindicate its truth and satisfy thinking men. With them religion is thus deprived of its proper foundation, not because they exalt reason and stand by it; but precisely because they disparage reason and deny its wings their proper flight. Spencer denies to reason the power of passing the objects which greet our senses, and Columbus like, exploring that larger sphere beyond our eyes' horizon, which we touch upon as often as we ask the question, What caused this Cause? What lies beyond? Kant's idealism virtually dethrones reason by impeaching it in its natural function.

Failure. Even Fichte, the disciple of Kant, detected and exposed the error of his master, by insisting on the simple postulate: the me is me, the not-me is not me, the object is not the subject. Spencer, in the last pages that he penned,[2] admitted the failure of his system of philosophy. He not only wrote of this sense of failure, but spoke of it to his associates. Henry Murrey, in his Memoirs, "A Stepson of Fortune," relates this incident:

"Walking up and down the lawn of Buchanan's home in Maresfield Gardens, I told him, in a momentary absence of our host, what a load of personal obligation I felt under to his 'First Principles,' and added that I intended to devote the reading hours of the next two or three years to a thorough study of his entire output. 'What have you read of mine?' he asked. I told him. . . . 'Then,' said Spencer—and it was the only time I have ever heard such a counsel from the lips of any writer regarding his own work—'I should say that you have read

[2] Spencer's Autobiographical "Reflections."

quite enough.' He fell silent for a moment, and then added, 'I have passed my life in beating the air.' "

Spencer lived to see Lord Kelvin and Sir Oliver Lodge, the men who had come to take the place of himself and Darwin and Huxley, as the leading English scientists, as well as Louis Pasteur and Albert de Lapparent, the first scientists of France, not walking in his footsteps but devoting their science and eloquence to the defense of religious faith and the repudiation of agnosticism. In his last days, wheeled up and down on the sands of Brighton, speaking to no one, gazing with dimmed eyes out over the unfathomable sea—the symbol of eternity, Spencer realized sadly that the agnosticism to which he had given his life, had nothing to give him in return. Perhaps as he gazed at the far off horizon, the kinship of its mystery with our souls revealed the Infinite and the Eternal as a God to be neither unknown nor ignored, but to be recognized and loved as the only good that is not shadows. The philosopher may have recalled the lines of the poet Tennyson, whose own old age had written "failure" across the dreams of his youthful "Locksley Hall":

> "I falter where I firmly trod,
> And falling with my weight of cares
> Upon the great world's altar stairs
> That slope through darkness up to God,
> I stretch lame hands of faith, and grope,
> And gather dust and chaff, and call
> To what I feel is Lord of all,
> And faintly trust the larger hope."

True Rationalists. The philosophy of the Christian Schools opposes itself to the traducers of reason who distrust reason's power to acquire certainty about anything beyond our own subjective states. A worthy system of philosophy is not the work of

one man or generation. It must take in the experience of the ages. The Christian or scholastic philosophy, in its highest representative, Thomas Aquinas, worthily unites to the inheritance of ancient wisdom as gathered in Aristotle, the contribution of Christian thought. "To Reason, Aquinas assigns the indispensable work of laying down, sure and firm, the road by which alone we may reach the heights where we are in a position to make an act of faith. That Reason may successfully discharge this function, it must be credited with competence to acquire unto itself a knowledge which is a faithful counterpart of actual being. Its judgments must be held to be true and certain; not merely within the province of transitory phenomena, but true beyond the range of sense and space and cosmic change, true absolutely and eternally. This recognition of the authority of Reason is the fundamental affirmation of the Thomistic philosophy."[3] The Christian schoolmen are the true rationalists.

4. HE WHO IS.

Through His works, men have always known God as the First Cause, the one necessary, supreme, eternal, infinite Being. His truest name is that spoken to Moses—"He Who Is."[1] God is Absolute Being. Our mind may reason to the truth that God is necessary and eternal Being, existing in and from Himself.

The First Cause. The contingent or created beings that fill the world, presuppose such absolute being. They postulate uncreated being from which they come and upon which they depend. For the men and objects that rise to-day and to-morrow have

[3] Jas. J. Fox, Cath. Univ. Bulletin, April, 1908.
[1] Ex. 3, 14.

passed away; that change with every circumstance and season; that equally well might be what they are, or might be different, or might not be at all, do certainly depend for their existence on something outside of themselves. In the last analysis they owe their existence to some being that is necessary and eternal. They are caused by a first and uncaused cause. They may seem, at first glance, to depend only on their immediate neighbor, as transient as themselves—the child on his father, the acorn on the oak, the planets on the sun. But these secondary causes themselves had their ancestors in the line of being. However long the chain of such causes, it will at last lead to a first cause that depends on nothing; that exists of itself; that is necessary, existing eternally and without change; that is absolute being. This First Cause, this Eternal and Absolute Being, we call God.

The Master Mind. From the order and fitness of the universe, the existence of God as an intelligent creator and ruler may be inferred. That there is an admirable order in the universe, no one can deny without self-contradiction. For if in nature there is no order or design, where are order or design to be found? This order and fitness of things in nature, are necessarily the reflection of supreme intelligence. They reveal the existence of an intelligent, although invisible Master, as surely as the exquisite mechanism of a Swiss repeater speaks of a skilled watchmaker; or the harmonious whirring of the complicated machinery of a Westinghouse plant reflects the purposeful mind of a directing engineer; or the lion of Lucerne tells that the soul of a Thorwaldsen guided the fingers of the sculptor over the chiselled stone.

Indeed the evidence of design shown everywhere in the constitution and government of the world,

whether in the organism of the human body, in the relations and movements of the solar system, in the reactions and affinities of chemistry, or in any other department of nature where scientific observation reveals an adaptation of means to end as admirable as it is constant, bespeaks an ultimate intelligence permeating and dominating with its law, the immeasurable cosmos. The Infinite Intelligence, as the Eternal Truth, is God.

Bacon, one of the first authors of scientific investigation, writes, in his essay on Atheism: "I had rather believe all the fables in the Talmud and the Alcoran than that this universal frame is without a mind. It is true that a little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion."

Conscience and God. The human conscience that inspires the innocent with peace and the guilty with remorse and terror, reveals to each individual his own personal relation with God as the rewarder of right and the punisher of evil. The moral prompter that approves certain actions as lawful and condemns others as unlawful, that restrains us from the latter and urges us to the former, is not merely reason itself. It is higher than reason and antecedent to it. It is not of his own reason that man is afraid; but of a judge distinct from himself, who sees the secrets of his heart. With the same necessity by which he knows that certain actions are good and commended while others are bad and forbidden, he knows that there is a supreme lawgiver and judge—that there is a God.

Cardinal Newman seems to consider the testimony of conscience, as do many others, the most practically powerful argument for the existence of God. It convinces and persuades. Its clear voice is understood by minds that could not easily follow the

subtle reasoning of the argument from causality or design. Indeed this testimony of our nature to God and the soul, is so strong, that all sensible men instinctively revere religion, looking beyond the crude conceptions that are often put forward as its details and applications.

The irreverent scoffer who denies his faith in the day of prosperity and health, usually needs only the cold breath of misfortune or the haggard specter of death, to bring him to his knees, begging mercy of God for his neglected soul. History records many examples of unbelievers turning to God in the hour of approaching death, when passion and interests no longer blind the reason and pervert human nature. It mentions no case of the man who walked with God through life, turning from Him, in unbelief, in the end.

A French priest was once discussing this subject with an old schoolfellow who had fallen away from the Christian religion and openly avowed himself an atheist.

"After all your self-restraint and pursuit of virtue," said the flippant atheist, "won't it be a joke on you, if in the end there is no God or heaven or hell!"

"Even in your supposition," rejoined the priest, "self-restraint and virtuous living are in harmony with the dictates of reason and make for health and happiness here. But will you think over this retort? After all your profligacy and blasphemies won't it be a serious thing for you if there is a God and a heaven and hell!"

Attributes of God. God's works proclaim His attributes. The plan and design manifested throughout His creation, whether in the marvelous laws of the starry heavens, in our own wonderfully fashioned human nature, in the tiny flower beneath our

feet, in the vital slime of the bird's egg, or in the myriad animalculæ that swarm in a drop of water invisible to the naked eye, teach that the Creator is mighty and wise. The abundance of necessary food and raiment, the beauty of useful gifts and luxurious adornments in the world, bespeak Him provident and loving. The very existence of the world reveals His omnipresence pervading all things by His essence and sustaining all. Thus man conceiving of the Infinite Being under various aspects, speak of His attributes or perfections. He is one, eternal, immense, unchangeable, incomprehensible, all-wise, just, holy, merciful, omnipotent, ineffable.

As God's essence is identical with His perfections, it would be more true to say that God is Infinite Wisdom, Goodness, Omnipotence, Holiness, Truth, than to say that He possesses these attributes. They are not something distinct from Himself, something accessory and added to His nature. Being identical with the Divine Nature, these attributes of God are not really distinct even from one another. The apparent distinction exists only in our minds. God being infinite, cannot be completely represented by any finite conception. Consequently no thought represents more than one or other of His perfections. Our representation of God is imperfect: it is not false: but it is only partial. Likewise the terms in which we speak of God are inadequate. We form our ideas even of divine things, from the consideration of finite things: and we make our words correspond to our ideas.

The names Infinite and Incomprehensible are the negation of any limit to God: but they tell us little of His essence. The words All-Wise and All-Bountiful declare that any perfections found in man exist in an infinitely higher degree in God: but they

fail to express the manner in which God possesses these attributes. So in this life it is not given to man to behold God as He is; but only, as it were, to catch a glimpse of the garments or an echo of the footsteps of the Divine Spirit in whom Action and Being are one.

Personality of God. The fact that we speak of God as a person begets a difficulty in some minds, which generally arises from a misunderstanding of the meaning attached to the word person. They wrongly suppose that we thereby limit God, as all human persons are limited, by a body; and imagine us guilty of an absurd anthropomorphism. When orators and poets speak of God's voice, His hand, His eye, of course they expect their hearers to take them not literally, but as referring to God's law and power and omniscience. When philosophers speak of God as a person, they mean that He is the living Truth and the infinite Love.

We conceive of God as His works reflect the nature and image of their maker. God's noblest masterpiece on earth is Man. Man's nobility are his intellect and will. Our highest acts are to think and to love. These acts it is, that characterize us as persons, and separate us from the lower animals. We are persons then, not because we are limited by a body, but because we are intelligent and free-willed. Doubtless God is all the best that we are and infinitely more. So we rightly speak of God in our highest terms and say that He is Intelligence to know and Will to love, and so a person. To deny personality of God would be to make Him lower than ourselves. To say that He is a person is true, though His personality is not human but divine; though His thoughts are not our thoughts, but the eternal truth; and His love infinitely surpasses our love and gives life to the world; and His freedom

is His own perfection which cannot be changed or determined by external forces, because it is of His infinite substance and nature,—His intelligence and will being one eternal act and essence.

The philosopher aims to express with some accuracy his thoughts of God. Such expressions as the Infinite, the Ultimate Reality, the First Cause, and Absolute Being, are true and noble expressions of an objective reality. The mass of men love more the words which they have learned from the poet and prophet, which are warm with life, and stir the mind and heart. They love and serve their Father who is in Heaven.

Pantheism. Confounding the creature with the Creator, pantheism identifies the whole world with God. It fails to mark the essential difference between the ever-changing finite world and the ever-constant Infinity that pervades and sustains it. Ourselves and all things good and bad, it would count to be forms of God's own self. Howsoever seductive, in the hands of its ablest exponents, may be this theory, the common sense of mankind tells us, though God be immense and everywhere present and "in Him we live and move and have our being," that we with all our changes and imperfections, are not God, but distinct responsible creatures, manifestations of His creative activity.

Trinity. Christians not only speak of God's personality, but believe that in the one God this personality is three-fold. We speak of the Eternal Father, the Divine Son, the Holy Spirit, as distinct persons; though they are the one and same identical, indivisible, divine substance or nature, the one only God. The revelation of Jesus Christ in giving us even a glimpse of this mystery, enriches us with a surpassingly great truth. This truth of the Trinity sheds light on the mystery of Christ's own being. It gives

us a knowledge which reason alone would never have discovered. And it raises our appreciation of the fact that the Divine Being is a mystery where larger knowledge shows but deeper depths.

The truth underlying our dim conception of the Trinity, great minds have endeavored to illustrate from the faculties of the human soul and the mutual relation of their actions. Man knows himself and by that act of intelligence generates the thought which is the mental image of himself. From these two things, the act of intelligence and the thought or mental word which it has generated, proceeds the act by which man loves himself. The simile employed to illustrate, however imperfectly, the mystery of the Trinity, is suggested by the Scriptures which reveal the divine Son as the Logos or Word, and the third person of the Trinity as the divine Spirit, a word suggesting the impulse of the will. In man, intelligence and will are merely faculties of the soul, and their motions end in transient acts. In God, whose acts are eternal and identical with the divine essence, the acts by which the Father begets the divine Word, and the mutual love of the divine Father and Son from which proceeds the divine Spirit, are not transient but eternal, and have as their result, the divine persons, distinct in relation, yet one in substance and nature. The Father, Son and Holy Ghost are the triune God.

Trinities in Nature. Men have observed many curious trinities cast all over the creation, which seemed to some, the signature of the triune Creator upon His handiwork. While these apparent reflections of the triune nature of God would never of themselves lead us to a knowledge of that fact, as some have suggested, still, like St. Patrick's shamrock, they may help us to apprehend the inscrutable mystery after it has been revealed. We have al-

ready noticed this image in the three-fold relation of the human soul.

Again we reproduce ourselves in our thoughts when we are self-conscious, and call our thoughts the children of the mind, and naming them with words, send them out into the world, and knowing them as our own generation, love them as our very self. Philosophy and literature consider being in the three-fold relation of the good, the true and the beautiful. In physics the ray of white light breaking on a prism reveals three primary colors. Mathematics has its three dimensions. Chemistry explores the mineral, vegetable and animal kingdoms. Matter exists in time, space and motion. Again time has the triple relation of the past, present and future; space, of length, breadth and depth; motion, of direction, distance and velocity.

Revelation. Plato, whose mind rose to such sublimity that Clement of Alexandria fancied that, in a way, he was to the Greeks what Moses was to the Jews, was thought by some to have had a vague idea of the triune nature of the Deity. This is not probable, since only divine revelation could afford man a glimpse of that mystery. To catch a glimpse of a truth even with heaven's light, is not to comprehend it. The child seen by St. Augustine on the seashore, will never pour with his shell, all the waters of the ocean into the hole he has dug in the sand. And man will never pour the infinite ocean of God's Being into the shallow basin of his human mind. But we rejoice to know even dimly; and think of God the divine Father as creating and sustaining us; of God the divine Wisdom as redeeming and governing us; of God the divine Spirit as dwelling within us and sanctifying us.

The divine Creator has never left the world without a witness of Himself. He is revealed in the

mighty forces of nature working with unerring law. He is revealed much more in the human mind whose thoughts compass the stars and the winds, and in the human heart that loves. Our Father, who is as mighty as He is wise and loving, has revealed Himself to His children even more directly than through the visible things of creation, and has made known the supernatural destiny to which He has called them. History tells us, in its story of paganism's dim groping after God, and fallen man's failure to lead even a worthy human life, the sore need there was of a supernatural revelation to teach man the destiny to which he had been called and from which he had fallen. Man's most exalted dreams would never have conceived of the revelation which God has actually made; the sublimity of His message, the dignity of His messenger, the destined union of man with God even to our participating in His divine nature. This supernatural revelation is perfected through Jesus Christ.

CHAPTER III

JESUS CHRIST

5. WHAT MEN THINK OF CHRIST.

Every great mind that has lived since the coming of Jesus Christ, has been engaged with thought of Him. He has towered in the world as its central figure; so human that the lowliest and the poor are at home with Him; so divine that the greatest and best have looked up to Him as to an unapproachable ideal. His influence has so penetrated the civilized world that He cannot be ignored. Men have felt that they must reckon with Him and account for Him. The highest genius in every department of thought has bowed to Jesus Christ. Poets and scientists, artists and philosophers, statesmen and warriors have paid their tribute of loving adoration to His acknowledged divinity or of silent reverence before the mystery of His personality.

Poets. Shakespeare, in his many-sided splendor the greatest glory of our literature, ever couples with the name of Jesus the attributes of the Divine One; and weaves that name into the verse which marks his tomb in the parish church at Stratford-on-Avon. Dante and Milton, the two supreme epic poets since His time, found in the religion of Jesus Christ, their inspiration and their theme. The Spanish Calderon and Lope de Vega, the French Corneille and Racine, the American Longfellow, the Polish Michkiewicz, immortal bards of their nations,

have sung their divine Christus. In spite of his aberrations, from the faith of his childhood, Goethe is constrained to say: "I esteem the gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity proceeding from the person of Jesus Christ, of so divine a kind as only the Divine could ever have manifested on earth." His brother poet, Jean Paul Richter, writes that "the life of Christ concerns Him who being the holiest among the mighty and the mightiest among the holy, lifted with His pierced hands empires from off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

Scientists. The greatest geniuses of science, like Galileo, Newton, Bacon, Kepler, set the name of Jesus above every other, as the name by which man may be saved. Indeed the roll of honor of the natural sciences is a catalogue replete with Christian names. Pasteur, its brightest light in our day, lived a life whose every action was influenced by the religion of Jesus Christ, and died clasping the crucifix, the symbol of his faith and hope.

Art. Jesus Christ has inspired the noblest achievements of art, be it in architecture, painting, sculpture, music. The builders of the Middle Ages, finding expression for the popular faith in their mighty cathedrals, taught the very stones to cry out and proclaim the divinity of Christ in the splendid eloquence of Roman and Gothic architecture. The infant Christ is the theme of Raphael's "Sistine Madonna" and Murillo's "Holy Family"; the suffering Christ, of Leonardo da Vinci's "Last Supper" and Guido Reni's "Ecce Homo"; the triumphant Christ, of the "Transfiguration" and the "Last Judgment." The chaste limbs of Christ, in the Crucifixion, the Pieta, the Resurrection, have sanctified sculpture in the marbles of Pisano, Canova

and Michael Angelo. This last master, when he would build St. Peter's at Rome, said: "I will raise the Pantheon in the air, to be the canopy of the altar of Jesus Christ." Beneath that canopy and round the altars of Christ, whose golden zone of chalices encircles the world, are heard the majestic tones of the Gregorian chant, the heavenly harmonies of Palestrina, the Masses and Vespers and Oratorios and mighty old hymns of the masters of music. And always the inspiration is the mystery of Bethlehem, the mystery of Calvary, the mystery of Easter, the mystery of humanity made one with God: Credo in Deum et in Jesum Christum filium ejus unigenitum, I believe in God and in Jesus Christ His one begotten Son.

Philosophers. The worshipers of the True as well as of the Beautiful, have felt the transcendent power of Jesus Christ. No great philosopher has passed Him in silence. In every age, supreme intellects have believed that in Christ they found the Incarnation of divine Wisdom and have cast their lot with Him as with the living Truth. Saul of Tarsus, Cyprian of Carthage, Augustine of Hippo, Anselm of Canterbury, Thomas of Aquin, are not only sages but saints.

Philosophers alien to the common faith in the mystery of the Son of God, still admit that mystery there is; and have bowed in reverence before it. Spinoza calls Christ the symbol of divine wisdom. Kant and Jacobi hold Him up as the figure of ideal perfection. Schelling and Hegel vaguely discern in Him the "union of the human and the divine." Carlyle calls Jesus "our divinest symbol." Channing confesses that "the character of Jesus is wholly inexplicable on human principles." "How petty are the books of the philosophers with all their pomp," says Rousseau, "compared with the Gos-

pels. Can He whose life they tell be no more than a mere man? If the life and death of Socrates be those of a sage, the life and death of Jesus are those of a God." "Even to the end of time," writes Fichte, "all wise and reverent men must bow themselves before Jesus of Nazareth: and the more wise, intelligent, and noble they themselves are, the more humbly will they recognize the exceeding nobleness of this great and glorious manifestation of the Divine Life."

Statesmen. The statesmen of the Christian era whose services to their country have merited for them the title "great," are men who accepted Jesus Christ as their divine teacher. Constantine the Great, Justinian, Charlemagne, Alfred the Great, St. Louis of France, Peter the Great, built up the glory of their states on the principles of Christian faith. Charles V who ruled more kingdoms than any other European monarch, passed his last days in the prayerful retirement of a monastery. Of Daniel O'Connell could be said, what Gladstone wrote of himself, that the divinity of Christ was the inspiration of all his public measures. The Christian principles of George Washington raise him to a different class from the irreligious revolutionists of the French reign of terror. In our own day, statesmen like Woodrow Wilson and Theodore Roosevelt in America, Kaiser Wilhelm in Germany, Carl Lueger in Austria, John Redmond in Ireland, believe, with millions of the brightest and best in every land, that Jesus Christ is the divine Son of the Eternal God.

On the tomb of Daniel Webster is the following inscription, written by the statesman himself: "Lord, I believe; help Thou mine unbelief. Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the apparent insignificance of this globe, has sometimes

shaken my reason for the faith that there is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it." Webster's fellow orator, William Jennings Bryan, writes of Christ: "It is easier to believe Him divine, than to explain in any other way, what He said, and did, and was."

Napoleon and Christ. The first Napoleon has left on record a tribute to Jesus Christ worthy of his discerning genius. Conversing one day at St. Helena, about the great men of antiquity, and comparing them with himself, he suddenly turned to an officer who shared his exile, and asked: "Can you tell us who Jesus Christ is?" The officer excused himself, saying that in his busy life he had given little time or thought save to his profession of arms. "And here on this rock that is consuming us both," replied Napoleon thoughtfully, "you cannot tell me who Jesus Christ is! Well, I shall tell you!" He then proceeded to compare Jesus with the heroes of history and with himself, and to show how Jesus surpassed all. "I think I understand something of human nature," he continued. "I know men; and I tell you all these were men, and I am a man, but not one is like Him. Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself founded empires; but our creations depended upon force. Jesus Christ alone founded His empire upon love: and to this day millions would die for Him. Yet in this absolute sovereignty, He has but one aim, the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander: but here is a conqueror

who draws men to Himself for their highest good, and who unites to Himself, not a nation, but the whole human race."

6. WHAT CHRIST SAYS OF HIMSELF.

What does Jesus Christ say of Himself? Did He know the mystery of His own personality? Did He reveal it to others? The answer is, that He was not only conscious of His unique position, but spoke out most plainly concerning it. By His words and His works, He impressed His most intimate associates, both His friends and His enemies, with His conviction of His own divine nature.

His Disciples. To the Master's question, "Who do men say that the Son of Man is?" the Apostles reported the opinions of the populace. Some believed Jesus to be John the Baptist, others Elias or Jeremias or one of the prophets. The people felt there was something supernatural about Jesus and associated Him in their minds, with the religious heroes of their race. When Jesus asked the Apostles, "but who do you say that I am?" Simon answered and said: "Thou art the Christ, the Son of the living God." Jesus endorses this faith with the words: "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it to thee, but my Father who is in Heaven."[1]

The disciple Thomas adored the risen Savior with the words: "My Lord and my God." Jesus accepted the divine homage with the admonition: "Be not henceforth incredulous but believing."[2]

St. Paul devoted his splendid genius to the work of Jesus Christ, declaring: "For in Him dwelleth the fullness of the God-head bodily."[3]

When John the Baptist pointed out Jesus to his

[1] Mt. 16, 15. [2] John 20, 28. [3] Col. 2, 9.

followers, with the words: "Behold the Lamb of God who taketh away the sins of the world. He it is who cometh after me; who is preferred before me; the latchet of whose shoe I am unworthy to loose": they followed Jesus, telling their friends, "We have found the Messiah." And Jesus accepted them as disciples.[4]

That their Master was God Incarnate, was the conviction of the followers of Jesus, as is evidenced by the Gospel according to John. Jesus is identified with the Eternal Wisdom,—the Logos or divine Word which from eternity was with God and was God; through which all things were made; which is the life and the light of men; which in the human nature of Jesus was made flesh and dwelt amongst us, and gives to all who receive Him the power to become the sons of God.[5]

His Enemies. The enemies of Jesus, as well as His friends, understand Him to proclaim Himself the Messiah or Christ, the Anointed One of God, who was to come to save the world; the promise and expectation of whom is the theme of the old Hebrew Scriptures. Far from disabusing them of this idea, Jesus gave His words, His works and finally His life, in support of its truth.

When asked, "Art thou he who is to come, or do we expect another?" Jesus had answered: "Go and relate the things you have seen and heard: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."[6] Later when the Jews demanded: "If thou be the Christ, tell us plainly": Jesus again appealed to these works in corroboration of His words, saying: "Though you believe not me, believe the works, that you may know and believe that the Father is in me and I in Him."

[4] John 1, 26-42. [5] John 1, 1-14. [6] Mt. 11, 2.

The affirmation at which the Jews had rebelled, was: "the Father and I are one."[7]

On this and other occasions, as in His encounter with the Jews about the Sabbath,[8] and His claim to have existed before Abraham was born,[9] the Jews "took up stones to cast at Him," because as they said, "being a man thou makest thyself God."[10] Thus His enemies understood Jesus to speak of Himself. When He said of Abraham—who had lived some 2,000 years before Christ's appearance on earth—"before Abraham was made, I am," the Jews caught the contrast between His own claim of uncreated being and the creation of their national patriarch; and understood His eternal I AM, as a synonym of Deity."[11] Some critics contend that Jesus withdrew His claim and placed Himself in the same class as His hearers who are as God because they receive the word of God. On the contrary, Jesus differentiates Himself from them, saying that if they are so called, *a fortiori* is He free from blasphemy in so calling Himself.[12]

In His trial before Caiphas, the High Priest referring to the charges brought against Jesus, demanded of Him: "I adjure thee by the living God, to tell us if thou be the Christ, the Son of God." The question reveals that the people understood Jesus as claiming to be the Messiah, the long expected Christ. The question was clearly put and excluded all subterfuge. The answer of Jesus was no less precise: "Thou hast said it. I am."[13] Its significance was fully realized. The High Priest tore his garment, exclaiming: "He has blasphemed: He is guilty of death." Jesus was taken to Pilate with the accusation: "We have a law; and accord-

[7] John 10, 24-39.
[8] John, 5, 18.
[9] John 8, 58.
[10] John 10, 33.
[11] Ex. 3, 14.
[12] John 10, 34-36.
[13] Mt. 26, 63; Mk. 14, 62; Luke 22, 71.

ing to the law, He ought to die, because He made Himself the Son of God." And for this truth Jesus died.

7. DILEMMA OF UNBELIEVERS.

In view of the esteem in which, after 1900 years of scrutiny, the greatest minds of the race hold the character and influence of Jesus Christ, a dilemma is forced upon the unbeliever when he considers the idea Jesus had of Himself and communicated to His associates. If Jesus is not the God-Man, what is He? To attack the testimony that Christ gives of Himself, is to suppose either that through lack of intelligence He could, in good faith, be mistaken about His own nature; or else that through lack of sincerity, He intended to deceive others. In either case Jesus would sink to the lowest level. He would be either a designing knave or a mistaken fool. A great man may be mistaken in many things and still be both honest and wise. But to be deluded with the hallucination that he was God, would leave a man neither wise nor great: while to lead others into such an error, without sharing it himself, would be the most monstrous imposture. Is Jesus Christ the knave or fool, whichever it be, of the logical infidel, or is He the Messiah of the Christian? As Jesus presents Himself to the world, He must be all or He must be nothing. He must crumble into dust or we must fall at His feet.

Ad Absurdum. Is it probable that the one ideal character which the human race has produced, should be likewise its supreme impostor? or that the most civilized peoples have bowed down before a delirious dreamer, their proudest spirits counting themselves unworthy to be named with him? Is it credible that the influence which through the ages

has been most beneficent, inspiring every virtue and every loving service, should be the memory of a deceiver? or that the teachings which have been cherished as the highest wisdom and a revelation from God, should be the ravings of a madman? Is not such a supposition an affront to the sanity of the race? a turning into a Babel of confusion of our noblest history and highest aspirations? It is true that infidelity seldom has the hardihood to follow its principles to these logical conclusions. But it avoids them only by stopping short of accounting to itself for the mystery of Christ, whose claim of divinity it denies.

Rôle of Divinity. If Jesus was not divine, He needlessly created for Himself unaccountable difficulties in making such a claim. Thenceforth it becomes necessary that in all His actions He should sustain the rôle of Divinity. Even in His death, He must afford proof of this divine nature. Was this humanly possible? No historical personage before or since, has set himself up as God. It is the first and last time in history. Man is not capable of uttering so bold a falsehood. The title of Prophet or Messenger of God would perhaps have been probable and serviceable. But the title of very God added nothing but difficulties to His enterprise.

Does the character of Jesus Christ sustain this rôle of Divinity which He assumed? Or does He at times, as the impostor sooner or later must, fall beneath the sublime in His thoughts; reveal the weakness of the human heart in His feelings; grow frightened at the temerity of His own claims; lose confidence in Himself and hesitate in His actions; and so betray Himself? No! Absolute confidence in Himself never failed Him for a single hour. His very forbearance to employ any of the ordinary human means—politics, power, schools of philosophy or sci-

ence—to insure the success of His work, proves His inflexible resolution and the omnipotent energy of His will.

Meantime His heart was open to men as the sanctuary of tenderness and purity: and after 1900 years of scrutiny, it cannot be said that it ever fell below the divinest ideals; much less that it was ever dominated or even disturbed by an unworthy impulse. He challenged the world to convict Him of sin; and in His presence alone, calumny and envy are silent. His intelligence is sublime—not as of even the greatest men, half a dozen times in a whole life—but with a continuous elevation. He reveals His conceptions of the Deity and of moral life. They are not the affectations of the pretender who might have presented, as his model of divine dignity, the Jupiter Tonans of the Pagans. The conceptions of Jesus are at once most simple and most profound. Though unthought of by men until revealed by Him, they are universally recognized as incomparably vital and true—the worthy revelation of the divine.

8. THE RESURRECTION.

As an evidence of His divinity, Jesus continually appealed to His resurrection, in which miracle He wished, as it were, to summarize His credentials. Investigation of this historical fact indeed reveals it as proof comprising in itself all the other evidences of Christ's divine mission. St. Paul was ready to stake everything on its testimony: "If Christ be not risen, your faith is also vain."[1] Those who would call into question the divinity of Christ, seek to discredit the resurrection. Unable to controvert the evidence of the Savior's life and acts after His

[1] Cor. 15, 14.

crucifixion, Strauss had recourse to the desperate expedient of denying the reality of the death on the cross. Renan concedes that Jesus actually died on the cross, but asserts that Magdalen was the dupe of a fervid imagination in declaring that she saw the risen Lord. The French infidel seemed to forget that Magdalen was only one witness among hundreds who, under a variety of circumstances, beheld the risen Christ. Harnack and some of the Modernists admit the death of Jesus and the belief of His disciples in the resurrection; while they urge that it was only a spiritual resurrection, true indeed in faith but not in history. Thus one antagonistic theory contradicts another.

Doubt. The following incident related of one of the disciples of Jesus, makes us the more ready to believe their writings—viewed even humanly as mere historical documents—when they record the facts of the first Easter Sunday.

"Now Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him: 'We have seen the Lord.' But he said to them: 'Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.' And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: 'Put in thy finger hither, and see my hands; and bring hither thy hand and put it into my side; and be not faithless but believing.' Thomas answered and said to Him: 'My Lord and my God!'"[2]

Though Jesus had foretold His resurrection, and thus His disciples might have been somewhat prepared for that event, Thomas was not the only one

[2] John 20, 24-29.

who hesitated, till forced by the evidence of his own senses, to believe that the Master whom he had seen expire on the cross and buried in the tomb, had indeed risen from the dead and was again living and speaking with men. So far were they from being over-credulous, that when the first reports of the resurrection reached the Apostles, they regarded them as dreams and did not believe them.[3] Even when certain of the Apostles actually saw the risen Christ and spoke with Him, they would hardly trust their own eyes; and could find little credence with their brethren.[4]

Evidence. Yet in spite of this skepticism which refused to believe till convinced by indisputable proofs, all of the Apostles were soon rejoicing in the triumph over death of their Master, and proclaiming His resurrection as an evidence of His divinity and of the truth of His teachings. They had beheld the indisputable proofs and were convinced. They had seen the Savior: and the circumstances under which Christ appeared after His resurrection prove that the disciples were not deceived. He was seen not only by the Apostles[5] but by many, even by more than five hundred brethren at once. He appeared not once only, but repeatedly during forty days, till His ascension. He spoke and ate with His disciples and showed them the marks of His wounds and commanded them to touch those sacred scars.

Even the enemies of Christ had unwittingly taken measures that proved further evidence to establish the fact of His resurrection. They made certain that he was really dead before they allowed His body to be taken from the cross; even going to the excess of piercing His body with a spear, after having pronounced Him dead.[6] Moreover, knowing

[3] Luke 24, 11; Mk. 16, 11. [4] Luke 24, 37.
[5] John 20, 19-26; Mk. 16, 14; Mt. 28, 16-18; I Cor. 15, 6; Acts, 1, 1-9.
[6] John 19, 34.

that Jesus had prophesied that He would rise after three days, as a precaution against the possibility of His body being stolen by His friends or of any other deception, influential Jews had demanded of Pilate that a guard of Roman soldiers be stationed at the grave.[7] In spite of the guard of soldiers, and the stone barriers of the tomb, and the icy grip of death, Jesus came forth on Easter morn to the astonishment even of His Apostles; manifesting His divinity by the fulfillment of the prophecy and by the display of the miraculous power to which He had repeatedly appealed as the final credential of His mission.[8]

Faith. The fact of the resurrection with its significance for Christian faith, has providentially come down to us proved by evidence adequate to such a mightily important event. The Apostles were intelligent and reliable eye-witnesses of the risen Lord. Their slowness to believe the marvel except upon the evidence of their own senses, shows that they were as little moved by the impulse of enthusiasm as is the modern scientific observer. Their truthfulness and sincerity are manifested in their whole conduct. Though they soon experienced that the preaching of the resurrection of their Master would lead to their own persecution and death, with the divinely fearless strength of men who know that they proclaim a truth transcendently great, the Apostles continued to preach everywhere the resurrection, till one be one, they laid down their lives as martyrs for the divinity of Jesus Christ.

9. A STANDING MIRACLE.

There are other facts throwing light on the life of Jesus Christ, which taken together constitute

[7] Mt. 27, 62-66; 28, 11-15.
[8] Mt. 12. 38-40; 20. 19; 27, 63; John 2, 18-21.

overwhelming evidence of His Divinity. The history of the Old Testament, covering as it does a period of several thousand years, is a record of the expectation of a Messiah. It contains the history of the family from which the Messiah was to spring. It chronicles the hope of a Savior, ever growing from the dim promise in Genesis,[1] to the revelation of His life and death in Isaiah, Jeremiah, and Daniel. Jesus Christ declared that these Scriptures spoke of Himself.[2] Certainly He alone fulfills and explains the Hebrew covenant and the expectation of the nations.

The life of Jesus, His birth, His teachings, His miracles, reveal His divine character. Even the quiet days of Christ's early ministry, when from village to village, He went about doing good, exemplifying in His unstrained charity, His calm wisdom, His simple dignity, at once the ideal life of man and the attributes of God, are for many souls whom meditation has made appreciative of that life, satisfying evidence of His divine Sonship and union with the Father.

There is before the eyes of the world even to this day, a standing miracle bearing witness to the divinity of Jesus Christ. We look back to the carpenter of Nazareth, living for some thirty years in His obscure village. Remote from the centers of intellectual life, He is, by His social position and environment, cut off from the opportunities of human education and large experience. He is the scion of a race narrow and self-centered. He suddenly announces that He brings religious teachings for all nations and for all ages. He prophesies that His Kingdom will triumph and endure to the end of time, even while He himself goes to the cross after only two or three years of public life. Dying He

[1] Gen. 3, 15; 49, 10. [2] John 5, 39-46; 4, 26; Act. 18, 28.

leaves behind Him no single written word, no political alliance, no philosophical school; only a dozen common laborers to continue His work.

After the lapse of 1900 years, we behold about us, the splendid fulfillment of His promises which when uttered, seemed by every canon of human criticism, to be meaningless dreams utterly incapable of realization. We are confronted with the fact that His Apostles have actually taught the nations. Their message reveals ever deepening worth, as we are more able to understand and appreciate its vital truths. While the institutions and dynasties and very civilizations of His day have all passed away, Jesus Christ remains, and His Kingdom covers the earth. In the presence of this standing miracle, we may well bow our heads before the mystery and say, with the centurion at the cross: "Truly this is the Son of God."[3]

10. THE GOD-MAN.

Christians speak of the mystery of the human and divine in Jesus Christ, as the mystery of the Incarnation: "The Word became flesh and dwelt amongst us."[1] In Christ, God has sent to us not merely a prophet, but His Son who is "the effulgence of His Glory and the figure of His substance."[2] In Christ is the Incarnation of the divine Wisdom. He is the second person of the Trinity, the Word or mental image of God's substance generated by the eternal act of the Father's self-knowledge. "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son and those to whom the Son will reveal Him."[3] Though the Incarnation has been the object of study of the greatest minds, a mystery it must ever remain. We can

[3] Mt. 27, 54. [1] John 1, 14. [2] Heb. 1, 1-3. [3] Luke 10, 22.

know many things about it, but we can never hope to comprehend it. In the person of Jesus Christ are united the human nature of His earthly Mother Mary, and the divine nature of His eternal Father. He is a man, like unto us in all things save sin: and He is God.

Christ comes to the world as its Redeemer, enlightening us by His faith and enlivening us by His grace. Man falls through desire of false wisdom, and is redeemed through the substantial Wisdom of the Godhead.[4] The work of Jesus Christ rises above the order of nature to the supernatural. He reveals divine truth as it would never have dawned upon unaided human reason. He provides us means to a union with God utterly surpassing any hope of our own merit or power. He opens up the way leading to the beatific vision of God, which is not the due of man but the gracious favor of Heaven. Though in this world, His kingdom is not of this world. In the midst of nature, His subjects already dwell in the supernatural state. His grace does not destroy human nature but presupposes it and elevates it. He came that we may have life and have it more abundantly. To His words and works and His whole plan of salvation, the key is, the supernatural. The divine Word that is the Son of God by nature, enables us to become the sons of God by adoption, whereby we may truly call God our Father.[5]

Christ, the Son of God, calls upon all men to follow Him. He comes speaking as one having authority. "I am the way, the truth and the life. Follow Me."[6] He is the vine only in union with which, can the branches bear fruit or live. He demands a complete self-surrender—the giving up of father and mother and home, if these stand in the way of dis-

[4] St. Thos. Sum. Theol. III. Q. 3. A. 8.
[5] Rom. 9, 4; 8, 15-23; Gal. 4, 5; Eph. 1, 5.
[6] Mt. 7, 29; John 14, 6; Mt. 16, 24.

cipleship with Him.[7] To open our minds to His message and to conform our wills to its every precept, is at once the highest wisdom and the essential duty. Under His standard men find the sense of security and inner strength and spiritual life which led St. Paul to say: "If God be with us, who is against us? Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."[8]

11. RÉSUMÉ OF PART ONE—THE FOUNDATIONS OF RELIGION.

We have seen that the foundations of religion are God and the soul. Religion exists because God and man exist and have relation to each other. Correctly speaking only the true relation between man and God is worthy of the name religion. In this absolute sense there is only one religion as there is only one truth. The word is used in a loose sense to cover what might be called man's attempts at religion. Again in a more proper sense we speak of natural religion and supernatural religion. As man has been called by God to a supernatural destiny and God has in a supernatural way revealed to us His divine will and plan of our salvation, the true religion is actually supernatural. It is the religion of Jesus Christ.

As all men are related to God, every man has his religious responsibilities. Only the thoughtless say they have no religion because they have enrolled themselves in no religious society. One may not live up to his religious duties or even be fully informed of them; but each and every one has relation to God

[7] Mt. 10, 37. [8] Rom. 8, 39.

as creature to Creator, as child to Father. We can no more get away from that relationship than the son can make cease his relationship with his parents. It is true, the ingrate may shamefully repudiate and cast out his father and mother; but their son he remains. To understand this bond as it is revealed to us in God's will, is to know our religion. To live in harmony with this truth, is to practice our religion.

As union with God, in knowing and doing His will, brings man's life into harmony with truth, the true religion makes possible man's highest development. It alone teaches him to make all his deeds work together towards his supreme end. Even in this life religion begets action. "All epochs," says Goethe, "in which faith is dominant, are brilliant, elevating, and pregnant for the present and the future. Those on the contrary that are under the sway of a miserable skepticism, dazzle for a moment, but are soon forgotten, because worthless in the knowledge which bears no fruit. Unbelief belongs to weak, shallow and retrograding minds." It could not be otherwise. Ideals and earnest convictions alone can arouse man to heroic deeds. Doubt can destroy, but it has no power to create or renew. Uncertainty on the supreme problem, the very meaning of life, stuns the best energies of man and depresses and paralyzes the soul. "If I had the gift of faith in my hands," said Thiers, "I would pour it over my country. I prefer a hundred times a nation with faith, to one without. The former has more enthusiasm for enterprise, more heroism in defending its greatness."

The man of faith is no Ploszowski with his hope-blighting "cui bono." He is no cynic, to whom "life is but a tale told by an idiot, full of sound and fury signifying nothing." He can find triumph in

failure. He is neither a server of time nor a slave of men. He lives and dies for the highest good, conscious that he works with God and for eternity. "Believers have been world-compellers and world revealers. They have conquered with Paul; they have founded empires with Charlemagne; they have written epics with Dante and Milton; they have read the secret of the stars with Copernicus and Kepler; they have sailed the seas of darkness with Columbus; they have cleared the wilderness for the people's rule with the Puritans. Life's current has welled within them in a clear, perennial, fresh-flowing stream; and they have faced death himself, believing that he unlocks the door, through which we pass to God by whose throne flows life's full tide."[1]

We have seen that Jesus is the Christ, the divine Son of God, bringing to our race, truth and grace and so eternal life. The teachings of Christ, the means by which He raises the individual soul to union with God, the instruments by which He continues His work in the world and establishes His reign among men, will be the matter of the following chapters.

[1] Spalding, "Religion, Agnosticism and Education."

PART TWO

CHAPTER IV

THE CHURCH AS A SOCIETY

12. THE CHURCH FOUNDED BY CHRIST.

As one reads the history of Jesus Christ, he is impressed with the fact that Christ gathered His followers into a society furnished with definite social organization and with certain sacramental rites. This social union was at once the inevitable fruit of Christ's precepts of love and mutual helpfulness, and His chosen means by which His influence would be spread through the world and preserved to future generations.

The Kingdom. Christ came to exalt the individual in virtue; to bear witness to the truth; to exemplify the highest love; to unite men with God, and with one another as brothers under the one Father; to break down the barriers of ignorance and wrong, of caste and race-prejudice; to make the world a great spiritual empire—the "Kingdom of God" on earth. That the kingdom may exist "within you," it exists likewise without.[1]

Through organization, Christ planned to carry on His work. He repeatedly speaks of the kingdom in the terms and under the figures of a visible society. He calls His followers the Kingdom of

[1] Luke 17, 21; Mt. 6, 10.

Heaven.[2] He likens them to a fold of sheep led by shepherds;[3] to a mustard seed destined to grow to a mighty tree sheltering the birds;[4] to leaven which will leaven the world;[5] to a field in which are found tares as well as good wheat;[6] to a net with good and bad fish;[7] to a vineyard with its master and laborers.[8] He calls them His Church.[9]

Christ gives to the Church the essential features of its constitution. To represent Him in a special way and to act as His ministers or agents in spreading and perpetuating His work, He selects from among His followers, the twelve apostles.[10] These he appoints the shepherds of His flock.[11] He clothes them with authority to govern the brethren.[12] Into the mouth of these, His teachers accredited to the world, He puts the preaching of His Gospel.[13] Into their hands He entrusts the administration of the sacred rites of the new covenant.[14] To one of the twelve He gives the "Keys of the Kingdom,"[15] the symbols of the preëminence of him who being the servant of the servants, is the leader.[16] Membership in this society was conditioned by the initiatory rite of Baptism[17] and marked by the frequent reception of the Eucharistic Sacrament.[18] It is open to all men. All the sheep of the divine shepherd must be brought into this fold.[19]

[2] Mt. uses "Kingdom of Heaven" 34 times; others use "K. of God."
[3] John 10, 14.
[4] Mt. 13, 31.
[5] Mt. 13, 33.
[6] Mt. 13, 24.
[7] Mt. 13, 47; 4, 19.
[8] Mt. 20, 1.
[9] Mt. 16, 18. Word used over 100 times in N. T.
[10] Mk. 3, 13.
[11] John 21, 17.
[12] Mt. 18, 18.
[13] Mt. 28, 18.
[14] Mt. 28, 19; Luke 22, 19; John 20, 23.
[15] Mt. 16, 19.
[16] Luke 22, 26.
[17] John 3, 5.
[18] I. Cor. 11, 23-29.
[19] John 10, 16.

Unity. Christ foresaw how the Church would develop in its details in order to accomplish its mission in every environment. He saw, too, how this work would be hampered by the human tendency toward disunion. To insure the permanence of the Church and the success of its work, He promised that the Holy Spirit will abide with it to the end of time.[20] The powers of evil shall not overcome it.[21] After His last supper Christ prayed that all His followers, both the apostles and those who would come to believe in Him through their preaching, might continue in a unity which would be seen by the world and from which the world might know that He was sent of God.[22] So the Church of Christ was to be a public and visible society, whose members bound together in a common faith and love, would, precisely by this unity, convince the world of their divine origin.

After the departure of Jesus, we find the apostles acting together as a society. They hold legislative council.[23] They appoint fellow-workers.[24] They sit in judgment of the brethren.[25] They cut off unworthy members.[26] Their work required this organization; the work of teaching with mutual council and agreement; of charity with needful coöperation; of sacramental worship with temples and worshipers. The Master has ordained this organization. All who would be His disciples, must henceforth enlist beneath the banners of His Kingdom; and contribute of their particular talents to the common effort to propagate His truth and promote His love. The Church is the embodiment of the Christian religion.

The Church. It is the necessity of our earth, that the spirit of institutions, as well as the souls of men,

[20] John 14, 16.
[21] Mt. 16, 18.
[22] John 17. 21.
[23] Act. 15, 28.
[24] Act. 6, 5.
[25] Act. 5, 3.
[26] I. Cor. 5.

must have a body, if their influence is to be adequately exercised. Only in the organization of our Republic in 1776, did the spirit of our national liberty—and all that the history of that phrase means—receive the tangible and efficient shape that we may call its body. Organization enables us to enjoy and defend our freedom; to bequeath it to our children; and to make it the privilege of other men. In our present millions of people, our complex laws, foreign relations and machinery of government, the heroes of Valley Forge would hardly recognize the little federation of 1776. Yet we, America of the twentieth century, are but the development of that humble beginning. A man does not prove his identity by returning to his cradle. Our many laws exist only to protect our liberty: our manifold relations, only to promote the happiness of all in our different conditions. The highest national virtue is still the patriotism that would live and die for the country. Worthy citizenship is still the sufficient honor. The darkest crime is still treason against rightly constituted authority.

Like our Republic,[27] the Church has grown. The mustard seed has become a mighty tree. The leaven has leavened the world. Cockle has indeed appeared amid the good wheat; but it is no part of the wheat. The kingdom has been assailed by all the powers of evil; but the gates of hell have not prevailed. The Church has not left Christ in the poverty of Bethlehem. She has enlisted in His service the highest culture and eloquence. She has beautified His temples with every art. She has glorified His Cross on her steeples. She herself has developed, as develop she must, if she would live. But she has not changed. To unite men with God and with one an-

[27] The Church is a society *sui generis*, having some features of both empire and republic, while belonging to a different order from either.

other, to mold lives in the image of Jesus Christ, is still her one work. That the Spirit of God might be within us, His Church has been without. She is a continuation through the ages, of the Incarnation. The history of the Church is the history of Christianity in the world.

13. THE HEAD OF THE CHURCH.

Following the analogy of the human body, with its various members working together harmoniously under the direction of the head, nature teaches us the necessity of placing a leader at the head of any society of men, in order to hold its members together and enable them to carry out its purposes. This is the conception of society, as opposed to the unmarshalled mob; of law and order, as contrasted with anarchy. The business, social, political or military organization must have its proper head. The town has its mayor, the state its governor, the republic its president as the representative of the central authority that unites its citizens. So essential to the well-being of the republic is the chief executive officer considered, that with him, is always elected a vice-president; and provision is made for the legal succession of even further subordinates, to take the presidential chair in case of necessity.

In the United States, Maine is united with New Mexico, Oregon with Florida, through their common union with the central authority of the country at Washington. All our hundred million citizens stand as one man in civic strength, because each acknowledges the leadership of the president, in whose person the nation is made one. Within the proper sphere, union with the central government at Washington and with its representative, the president, is the test of loyalty and patriotism. Rebellion against

the constituted authority, secession from the union, is treason, which brings down upon the offender loss of citizenship and liability to death.

Christ's Headship. What our human wisdom teaches us to do for any organization which we wish to deal successfully with men, Christ's divine wisdom led Him to do for the Church which He founded to carry on His work among men. He gave to His Church a visible head. Christ Himself is ever the invisible head of the Church, as He is, in a sense, the invisible head of the nation. By His authority "Kings rule and law-givers decree just things." But the Church, like the Republic, being a visible society, made up of and for visible men, stands in need likewise of a visible head. Christ indeed is our King. He is the divine Sovereign of the Kingdom. He is indeed the Head of the Church, communicating His own spirit to the members of His mystic body.[1] He still guides His earthly flock; only not in visible person, as He did in the days of His sojourn on earth; but through the hands of His apostles and their successors, human instruments through whom He works and with whom He abides to the end of time.[2]

Christ's Vicar. The Gospel history tells us that from among the twelve apostles, it was Simon Bar Jona, better known as St. Peter, whom Christ appointed the leader among the apostles, the father of the brethren, the chief pastor of the Church and the highest representative of Himself after His own departure from this world. Simon Peter is constituted the visible head of the Church; the rock of central authority on which the Church is built up and its members held together in the unity of faith and the bond of charity.

[1] I. Cor. 12, 27.
[2] Mt. 28, 18.

14. CHRIST ESTABLISHED THE PAPACY WITH PETER AS THE FIRST POPE

In the mind of Jesus Christ, the workings and needs of the Church were all foreseen and provided for. The plan of the divine architect neglected no essential point. Simon was chosen [1] and his future office designed by the Master, before the day when Andrew brought his brother to Jesus, saying: "We have found the Messiah." At that first meeting with Simon, Jesus gave a hint of what the future was to bring. Looking upon the fisherman, He said: "Thou art Simon the son of Jona. Thou shalt be called Cephas"—which, as St. John explains, is by interpretation a rock.[2]

Cephas. What the Lord meant by these words, the apostles were to learn later on. Before hearing their solution, we shall look carefully at the strange word, Cephas, used by Christ. Cephas is a noun of the Syro-Chaldaic language, the tongue (a mixture of Hebrew and Chaldaic) used by the Jews after the Babylonian captivity. As the Gospel notes, Cephas means a rock.[2] The word Peter, by which we commonly designate the Apostle Simon, is the Anglicized form of petra, the Greek word for rock. We are familiar with this root in the word petrified, by which we describe wood or other substances that have turned to rock.

Children are now often called after the great apostle, and the word Peter has become to most people merely a convenient name, like John or Thomas. But it had never been a man's name before Christ gave it to Simon to signify his destined office in the Church. The half Greek translation, Peter, might easily lead the uneducated to miss the very point and force of what really Christ said to Simon. As

[1] John 15, 16. [2] John 1, 42.

the whole New Testament, except perhaps the Gospel of Matthew, was written in Greek, the form, Peter, would easily be carried into our language as the name of the apostle. In plain English what Christ said to Simon was: "Thou shalt be called the Rock." Other Jews, including Abraham, Sarah, John the Baptist and Jesus Himself,[3] had been given mystic names significant of the office to which they were destined. Doubtless Simon and his friends wondered what was presaged by Jesus naming him the Rock.

The Great Commission. We read in the Gospel,[4] the story of the great commission given by Christ to Simon. "Jesus came into the quarters of Cæsarea Philippi and asked the disciples, saying: Who do men say that the Son of Man is? But they said: Some, John the Baptist; some Elias; others Jeremias or one of the prophets. Jesus said unto them: But who do you say that I am? Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answering said unto him: Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven. And I say unto thee that:

Thou art Peter (Cephas, Rock), and

On this Rock I will build my Church; and

The gates of hell shall not prevail against it: and

I will give to thee the keys of the Kingdom of Heaven: and

Whatsoever thou shalt bind on earth, shall be bound in Heaven: and

Whatsoever thou shalt loose on earth shall be loosed in Heaven."

The Rock. Let us study this commission. "Thou art Peter and on this Rock I will build my Church." The Church built by Jesus Christ is essentially asso-

[3] Mt. 1, 21. [4] Mt. 16, 13-19.

ciated with Simon Peter. Simon proclaiming the faith that Jesus is the Christ, the Son of the living God, is the Rock on which the Church is built. The wise architect builds his house upon a solid foundation to hold it together and protect it from wind and storm and enemies. So the Church, the society of the faithful, is founded by Christ upon the rock of a central authority which will hold it together and be the citadel of union and protection. This central authority is established concretely in the person of Simon Peter.

That Christ identifies Simon and the Rock on which He builds His Church, is more clearly indicated by His words in the oriental tongues, where the very same word is used both times. In the Syro-Chaldaic, which Christ spoke, the word is Cephas. In the cognate Syriac we read:

Anath Chipa vehall hada Chipa.
Thou art Peter and on this rock.

This identity of expression is somewhat obscured in the Greek, where the commoner form *petra* is properly turned to the masculine form, *petros,* when applied to the Apostle. Thus:—

Su ei Petros kai epi taute te Petra.
Thou art Peter and on this Rock.

The Latin version follows the Greek:

Tu es Petrus et super hanc Petram.
Thou art Peter and on this Rock.

The identity is well preserved in the French:

Tu es Pierre et sur cette Pierre.
Thou art Peter and on this Rock.

Peter, as we shall now call him, does not become for the Church a different foundation from Jesus Christ. The Church is built on Christ, who is the chief cornerstone and foundation. It is built on all the Apostles. But in a particular way, it is built on Peter as the rock of visible authority and the highest representative of Christ. "Note too, the Rock is not the man Peter apart from his faith. For his name is given him because of his faith.[5] Nor is the Rock the faith apart from the man. 'Thou,' says Christ, 'art the Rock.' The Rock is Peter holding and declaring the divinely given faith."

The Gates of Hell. With Peter its rock of central authority, is linked the promise of Jesus Christ to His Church, that "the gates of hell shall not prevail against it."[6] Error and sin and all the passions of men and all the cunning and fury of evil spirits may besiege and storm the citadel; but they shall not overcome it. Christ is the wise man who built His house upon a rock; the rains descended, the floods came, the winds blew and beat upon that house: but it fell not because it was built upon the rock.[7]

Keys of the Kingdom. "I will give to thee the keys of the kingdom of heaven." The keys are the symbols of authority. This is a figure coming from the days of walled cities and castles, when the highest officer controlled the keys.[8] The Kingdom of Heaven, like the Kingdom of God, is used in the New Testament to signify the Church.[9] Hence upon Peter, Christ bestows the symbols of highest authority in His Church.

Peter's Authority. Lest perhaps men might fail to realize His meaning and intention, Christ drops

[5] Mt. 16, 17.
[6] Mt. 16, 18.
[7] Mt. 7, 25.
[8] This figure found Is. 9, 6; 22, 15-22. Apoc. 1, 18; 3, 7.
[9] "Kingdom of Heaven" used 34 times, now for the elect, now for the visible Church.

the metaphor and in plainest speech concludes His commission making Peter His vicar in the Church: "Whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven."

Servant of the Servants. To be the lowliest representative of God—as priest in the parish or parent in the home—is to be the servant of others for the love of God and the good of men. To be the highest representative of God, is to be the servant of the servants. Thus the divine Master explained the office and larger responsibility which He laid upon Peter. The night before Jesus died, when perhaps the disciples felt they would soon be without His visible presence, some of them discussed among themselves, who of them would be the greater in the Kingdom. Jesus showed that if one will be the greater, it is only because upon him will be placed the greater care and labor as the servant of all. And He promised that Peter will be the Father Apostle, to hold together the company when Satan will strive to scatter them as chaff before the wind; and that Peter, with God's grace, will confirm the faith of the brethren.[10]

"**Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith shall fail not; and thou being converted, strengthen thy brethren.**"[11]

The Chief Pastor. Before His ascension into Heaven, Christ gathered His Apostles around Him and again singling out Peter from the rest, He constituted him the pastor of His whole flock. Christ commissions Peter to feed both the lambs and the sheep. To his special care, the Master entrusts all,

[10] Luke 22, 24-32.
[11] Note the plural *you*—all of you, and the singular *thee*—Peter: and Christ's prayer for Peter to whom He entrusts the others.

both the little ones and their elders[12] who would bring forth the spiritual lambs into the fold.

"Jesus said to Simon Peter:[13] Simon, son of John, lovest thou me more than these? He said to Him; Lord thou knowest that I love Thee. He said to him:

Feed my lambs.

He said to him again: Simon, son of John, lovest thou me? He said to Him: Yea, Lord, Thou knowest that I love Thee. He said to him:

Feed my Lambs.

He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved that He said to him the third time, lovest thou me. And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. Jesus said to him:

Feed my sheep."

Thus Christ constituted Peter the pastor of His whole flock, the father among the brethren, the rock of central authority in the society of His followers. The Church, as a society would need a visible head. In this act, Christ provided it. Throughout history we find the Church constituted with a chief officer. He is called the Pope, that is the father. Before we find the Pope in history, we find him in the Scriptures. The constitution of the Church is divine; it is the work of Christ. The Papacy is part of that constitution. Peter is the first Pope, the pastor of the Universal Church:

> "The pilot of the Galilean Lake;
> Two massy keys he bore of metals twain,
> The golden opes, the iron shuts amain."[14]

[12] Laity and clergy make up the fold. Peter is over all. Elsewhere Christ uses same figures, calling false teachers wolves in sheeps' clothing.

[13] John 21, 15-17.

[14] Milton. Church compared to boat. Jerome, Chrysostom, Augustine and other fathers were impressed by Christ teaching from Peter's boat and calling him the Fisherman of Men. Luke 5, 1-10.

15. THE PRIMACY OF PETER IN THE FIRST DAYS OF THE CHURCH.

Immediately after the Ascension of Christ, we find Peter standing in the midst of his fellow Apostles, as their leader. In the first half of the Acts of the Apostles,[1] which is almost the only history of the first few years of the Church, Peter is the one towering figure. He is the first to preach to the Jews in Jerusalem.[2] He is the first to receive the Gentiles.[3] He is the first through whom God exercises miraculous power.[4] He conducts the election of a successor to Judas.[5] He judges Ananias and Saphira, who fall dead at his feet.[6] He speaks at the Council of Jerusalem and "all the multitude hold their peace." Before Peter spoke there was much disputing. Afterward James and the others speak only to agree with his judgment.[7] Peter is cast into prison: all the Church is aroused till he is delivered by a miracle.[8] "To see Peter," Paul goes up to Jerusalem, and remains with him a fortnight.[9] Doubtless Paul saw the other brethren too, but he emphasizes the leader. At another time, when Paul did not agree with Peter about a matter of policy,[10]—where one may have his own opinion and differ in it from a superior officer,—he records the incident as something worthy of note: and his mentioning it, the way he does, is a testimony to Peter's primacy.

[1] Later Chapters Luke devotes to journeys of Paul.
[2] Act. 2, 14.
[3] Act. 10.
[4] Act. 3.
[5] Act. 1, 15.
[6] Act. 5.
[7] Act. 15, 7.
[8] Act. 12, 5.
[9] Gal. 1, 18.
[10] Gal. 2, 11. In truths of faith the Ap. were agreed, being under inspiration of Holy Ghost. Matters of policy might be left to their human wisdom.

Exercise of Office. In view of what occurred during the passion of our Lord, how unnatural and unlikely it would have been for Peter to thus assert himself as he did, or for the others to have permitted him to do so, had not he and they realized that he was vested by Christ with an authority and had a special office to exercise. It would have seemed more becoming for Peter to take the lowest place in the assemblies of the Apostles, to cultivate silence, and to avoid prominence; instead of "rising in the midst" and leading his confrères. But in Peter and indeed in all the Apostles, Christ was using weak human instruments; and it was after the repentance of the one and the forgiveness of the other, that the trust was given, "Feed my lambs, feed my sheep."

Peter First. The primacy of Peter was testified to by the other Apostles in various ways, by their writings as well as by their acts. Thus it is significant that in the four Gospels alone, the name of Peter is mentioned as often as 91 times, while St. John's name, which comes next to his, is mentioned only 38 times throughout the entire New Testament. In the Acts the name of Peter occurs over 50 times, whereas the next after his is mentioned only eight times.[11] In the whole New Testament Peter is mentioned some 180 times. Four times the New Testament gives a list of the twelve. The name of Judas is always placed last, not by accident, as all will readily understand, but with good reason. The others find different places in the several lists, except Peter, who is always placed first. Elsewhere too, when Peter is mentioned with other Apostles, he is given the first place.[12] Neither was this by accident. As Matthew says: "Peter was the first":

[11] Prince of the Apostles, by P. J. Francis.
[12] Mt. 17, 1. Mk. 14, 33. Luke 22, 8. John 21, 2.

not the first in age, nor the first to join Jesus, but the first in authority.

Lists of the Apostles.

Matthew X-2.	*Mark.* III-16.	*Luke* VI-14.	*Acts* I-13.
1. The first Simon Peter.	Simon Peter.	Simon Peter.	Peter.
2. Andrew.	James Zeb.	Andrew.	James Zeb.
3. James Zeb.	John.	James Zeb.	John.
4. John.	Andrew.	John.	Andrew.
5. Philip.	Philip.	Philip.	Philip.
6. Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
7. Thomas.	Matthew.	Matthew.	Bartholomew.
8. Matthew.	Thomas.	Thomas.	Matthew.
9. James Alp.	James Alp.	James Alp.	James Alp.
10. Thaddaeus (Jude).	Thaddaeus (Jude).	Simon Zeal.	Simon Zeal.
11. Simon Zealotes.	Simon Zeal.	Jude (Thad.)	Jude (Thad.)
12. Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	

16. ST. PETER IN ROME.

Sienkiewicz, in his masterpiece, "Quo Vadis," paints a picture worthy at once of his historical learning and his artistic skill. The Emperor Nero is entering Rome from a triumphant tour of the East, and the populace crowd the pavements to admire the gorgeous spectacle. The emerald through which the tyrant scrutinized the crowd, rested upon an humble, gray-haired Jew jostled in the throng. For a moment their eyes met. In that moment two world powers were gazing at each other. The one, at the time triumphant, founded on might of arms and wealth, seemed destined to last forever: but was soon to fade away. The other, unknown and insignificant, was to rise up in spiritual dominion and seize forever the city and the world. The Jew was the Apostle Peter.

It is a matter of history that Peter lived in Rome and from that center of the world empire, labored

for the struggling infant Church. The years of Peter in its Bishopric are estimated at 25; though they were not spent in Rome alone, but in many journeyings. From his letter to the Romans, we learn that Paul, too, realizing no doubt the strategic value of the capital city, planned to reach Rome. Both saints sanctified the eternal city by their martyrdom, under the Emperor Nero, in the year 67. Peter was crucified like the Master, only with his head downward. Paul, being a citizen of the empire, escaped this ignominious death of the cross, only to have his head struck off with the sword.

Rome Providential. In the providence of God, the empire of the Cæsars prepared the way for the spread of the Christian religion. All the nations of the civilized world and many barbarous tribes paid tribute to Cæsar. Roman law and arms held all the provinces under the spell of the siren of the Tiber. Her Latin and Greek, like her coins, were current in the east and the west. They had broken down the barriers of distance and race; and were found everywhere—on the tongues of her merchants and soldiers, in the outlying camp of British York, and with the Hebrew of Palestine, on the cross of Calvary.[1] Rome was the head and center of this imperial dream realized then, and neither before nor since.

All roads led to Rome and from Rome. Over them marched soldiers crowned with the victory of war; and captains of industry bartering the merchandise of Egypt and Syria for the slaves of Greece and Gaul. Along them, backward and forward, sped wing-footed couriers bringing to the ends of the earth the decrees of the senate; and to the capitol, the heart throbs of the world. Rome was the world center of commerce and government. Would she

[1] John 19, 9.

not be the strategic point from which to spread the religion of Christ to the nations of the earth? Might not apostles march over her roads as soldiers of the cross; bearing the torch of divine light to those that sat in the darkness of paganism, and the tidings of salvation to the slaves of sin; and return crowned with the victory of peace; or remain, wreathed with the crown of martyrdom? The Roman empire seemed a providential instrument for the spread of Christ's kingdom on earth. And to Rome came the chief apostles, Peter and Paul.

Voice of History. That Peter was in Rome, is the unbroken tradition of the ages. In the face of this teaching of all historians worthy of the name, it has been denied that Peter was in Rome. But the denial arose not from historical criticism but from theological polemics. It was unheard of till the religious controversies of comparatively recent times seemed to need it as an argument. The best answer to this denial is to cite the names of a few of the many illustrious non-Catholic historians who, with all the ancient writers and the Catholic scholars, teach St. Peter's presence in Rome. Such are Grotius, Cave, Lardner, Whitby, Macknight, Hales, Claudius, Schaff, Mynster, Neander, Steiger, De Wette, Wiesler, Credner, Bleck, Hilgenfeld, Mangold, Renan, Myers, Whiston, Leibnitz.

The Dictionary of the Bible[2] says: "There is now an almost unanimous agreement among scholars that the Apostle Peter suffered martyrdom in the Eternal City, the only point of difference being as to the date."

Lardner writes: "It is the general uncontradicted, disinterested testimony of ancient writers, Greeks, Latins and Syrians."[3]

[2] *Scribner's*, 1905, Art. Rome.
[3] Church of Ap. and Evang., Ch. 18.

Cave writes: "That Peter was in Rome and held the See there for some time, we fearlessly affirm with the whole multitude of the ancients."[4]

Whiston, the translator of Josephus, says: "That St. Peter was in Rome is so clear in Christian antiquity that it is a shame to confess that anyone ever denied it."[5]

To quote only one of the ancient writers, St. Clement of Rome, a disciple of Peter and Paul, speaking of the faithful sacrificed by Nero, says of Peter and Paul: "They were a great example among us. It was here that they bore the outrages of men and endured all kinds of tortures."

The American historian, Philip Van Ness Myers, says: "Without doubt he (Peter) preached at Rome and suffered martyrdom there under the Emperor Nero."[6]

Babylon. St. Peter wrote his first epistle from Rome, calling the capitol by the name Babylon.[7] This name was a symbol of pagan power and persecution of the people of God, burned into the Jewish mind by the memory of their captivity in the ancient Babylon of the East. Peter was not in the Assyrian Babylon, which had fallen to desolation before his day. Pagan Rome, with its imperial grandeur and its grasping power, crushing out the independence of the Jewish nation, ready with exile or the cross for the individual Jew, was the new Babylon of the West. We find the same name applied to pagan Rome, in his Apocalypse,[8] by St.

[4] Hist. of Eccl. Writers, V. I., p. 5.
[5] Memoirs.
[6] Ancient History, p. 583.
[7] I. Peter, 5, 13.
[8] Apoc. (Revelations) 17, 5. Some fanatics misinterpret as prophecy about the Catholic Church, John's descriptions of the abomination of ancient paganism. Speaking of the Beast and Babylon, of the Apocalypse, the Expositor's Bible says: "Babylon, cannot be papal Rome. It is impossible to treat of the papal church as the guide and inspirer of Anti-Christian efforts to dethrone the Redeemer and to substitute the world or devil in His stead. The Papal Church has toiled,

John, who had been scalded with hot oil under the Emperor Domitian and then exiled to Patmos. "From the time of the Neronian persecution this usage was common."[9] That Rome is the Babylon of Peter's Epistle, is quite agreed by the best scholars, Catholic and non-Catholic. Among the latter are Ellicott's Commentary and the Speaker's Commentary which says: "We find an absolute consensus of ancient interpreters that there Babylon must be understood as equivalent to Rome."

Rome's Monuments. Rome herself has been ever eloquent of her two glorious apostles. In every century of the Christian era, their memory has been associated with places and buildings, the monuments of their presence and martyrdom. Over the eternal city, visible for miles in every direction, towers Michael Angelo's dome, beneath which lies the body of St. Peter. His resting place there on the Vatican hill, has been the site of a Christian church from the earliest days. Nearby on the Janiculum, another church marks the site of his crucifixion. Outside the walls of Rome, on the Ostian way, stands the noble basilica with the body of St. Paul; while further on the same road, the famous three fountains mark the spot where Paul shed his blood. In the church of St. John Lateran, the cathedral of the city since the days of Constantine, preserved in magnificent reliqueries, are the heads of both apostles and the wooden table at which St. Peter celebrated the Mass or Lord's Supper. The visitor to Rome may still penetrate the depths of the Mamertine prison, where Peter and Paul awaited their martyrdom: and elsewhere gaze upon the chains which bound the prince of the apostles in his old age and led him where he would not.

suffered, and died for Christ."—Vol. —"Book of Revelation," Ch. 13, p. 295. Funk & Wagnalls, 1900.

[9] Stand. Dict. of Bible, Funk & Wagnalls, 1909, Art. Peter.

A Living Witness. But Rome has another testimony of Peter's presence more convincing than any of these. There on the Vatican hill, beside the splendid world cathedral with its Cathedra Petri, dwells still the successor of Peter in the primacy of the Church. Through all the centuries the Popes have been there, from Rome ruling the universal Church with an authority acknowledged as the authority given by Christ to Peter. The spectacle of the Popes, throughout the ages the chief pastors of the Church, is a living witness that St. Peter was the first bishop of Rome.

Nero might put to death the Apostles Peter and Paul and a host of other martyrs. But their blood has had a vengeance worthy of the saints. As in the arena of the Circus Maximus the broad shoulders of the faithful Ursus bended over the horns of the infuriated bull, to which was lashed the fair body of Lygia; so in the arena of Rome Christianity and Paganism contended long in the awful struggle for the soul of man. In the Circus, at last slowly, slowly, the beast weakens under the superhuman strength of Ursus, and sinks to the ground. So Paganism gradually succumbed to the supernatural power of Christian truth and life, and died with the cry of defeat: Nazarene thou hast conquered. The blood of the martyrs was the seed of their faith.

The Eternal City. Rome is no longer the capital of the pagan world, but of the Church of Jesus Christ: no longer the center of every idolatry, but the center from which the light of Christian truth has spread over the earth. The throne of Nero has fallen: his empire has crumbled away: his name lives only as the symbol of all that is abominable in human nature. The chair of Peter remains: his spiritual kingdom embraces continents the Cæsars never knew: his successor still proclaims to the city

and the world, that Jesus is the Christ, the Son of the living God.

All roads still lead to Rome: and the pilgrims of the centuries go to learn the lessons of human greatness and human nothingness which her hoary stones can teach so well. Rome is the field where all the world has battled for a thousand causes. Her streets have echoed the footsteps of those whose names are written in history. And those echoes repeat the lesson that all that remains is the eternal and all that triumphs is the cause of God. In Rome, the conqueror has been conquered for Christ, and lives as the eternal city, to glorify His name. She has consecrated the blood-stained sands of the Colosseum to the memory of the martyrs and their Master. On the proud pillars of Trajan and Antonine, she has placed the statues of her glorious apostles. From the Circus Maximus, she has brought the obelisk, round which blazed the wheels of chariots but whose ancient home was dark, mysterious Egypt, and placed it in the square of St. Peter's, as the pedestal of the Cross of Jesus Christ. In the great school of the Propaganda, she has gathered around her choice youths of every land; and over its doors are read Christ's words of her commission and of their work: Ite et docete omnes gentes—Go and teach all the nations.

17. THE SUCCESSORS OF PETER.

From the beginning, the successors of Peter in the Bishopric of Rome, have filled the office of primate of the whole Church. Catalogues of the earliest Popes have come down to us from Irenæus, Eusebius, Jerome, Augustine and others. In all of these lists Linus, of whom St. Paul makes mention,[1] is made

[1] II. Tim. 4, 21.

the immediate successor of St. Peter. Linus is followed by Cletus or Anacletus, who was martyred under Domitian in 91. Then comes Clement, a disciple of Peter and fellow-laborer of Paul,[2] whose epistle written "in the name of the Roman Church" to quell some trouble among the Christians at Corinth, was long read in the churches with the inspired apostolic writings. These Popes were martyred, as were almost all the 30 Popes of the first three centuries.

Acts of Primacy. In spite of the constant persecution of the first centuries, which drove the Christions to the catacombs and little tended to encourage the unnecessary exposure of their Bishops as the leaders of the condemned religion, the historical fragments from those earliest days contain a long series of facts—appeals of troubled churches or individuals throughout the world and acts of universal jurisdiction, which eloquently testify that the successors of Peter were ever the center of unity and authority in the Church.

Thus St. Clement writes to the Corinthians in the name of the Roman Church. In this letter, written before the opening of the second century, Harnack,[3] recognizes "language that was at once an expression of duty, love and authority." Lightfoot[4] admits an "urgent and almost imperious tone," and even "the first steps toward papal dominion."

St. Ignatius Martyr of Antioch, writes to Rome as to the first See in dignity, being the Church of Peter and Paul. St. Cyprian, Bishop of Carthage, speaks of Rome as the See of Peter and the principal Church; whence comes the unity of the priesthood; whose faith has been commended by the apostles; to whom faithlessness has no access. St. Polycarp of

[2] Phil. 4, 3.
[3] Hist. of Dogma, II, 3; Excursus, Eng. Transl. p. 156.
[4] Clement of Rome, I., p. 69, 70.

Smyrna, a disciple of St. John, has recourse to Rome on the question of Easter. St. Irenæus calls Rome the greatest Church of Peter and Paul; and appeals to its teaching, declaring that to it every church that is faithful must resort. Later Pope Victor, (192-202), threatens to excommunicate the churches of Asia. The priests of Alexandria appeal to Pope Dionysius (259-269) against their bishop. The heretic Marcion, excommunicated in Pontus, appeals to Rome: as do the Montanists of Phrygia, Praxeas from Asia, and Basilides deposed in Spain. Soter, Bishop of Rome (168-177) sends alms and the affectionate exhortation of a father to all the churches of the empire. Tertullian says: "O Church happy in its position, into which the apostles poured out together with their blood, their whole doctrine." As Rome was the head in the first two hundred years, so has it been through the centuries.

If Not Rome, What? When the student of history contemplates how the other cities,—Jerusalem, Antioch, Alexandria,—which in their day might have seemed likely capitals for the Church, were destined at an early date to pass beneath the Moslem yoke and become a prey to barbarism, without influence in the world and quite incapable of doing the work which the Church had to do and which Rome has done,—viz., the civilization and Christianization of the nations of Europe—he may well wonder what would have been the history of Christianity without Rome as its capital: and he must admire the Providence that seated St. Peter and his successors in the eternal city.

The Pope and Christ. Peter and the Popes do not supersede Christ or set up an authority independent of Christ. The Church is the continuation of Christ's work in the world. The Pope is the servant of the servants, the ambassador delivering the Mas-

ter's message, the general commanding the King's army on the field of battle, the governor administering the Sovereign's law by the Sovereign's authority. In the tribune of the church of St. Paul outside the walls of Rome, is a mosaic of the 13th century—a golden age of papal influence. It pictures well the relation of the Pope to Christ. Christ is depicted in heroic stature, surrounded by Peter and Paul and their disciples Mark and Luke. At the feet of Christ kneels Pope Honorius; his figure so comparatively small as scarcely to be seen. His work is to exalt Christ and draw the world to him. If the Pope is great and venerable among men, his glory is the glory of the Master whom he represents.

Christ's Promises Fulfilled. Through the ages, the Papacy as a matter of fact, has been the rock of central authority that has united the Church in faith and organization. In its long history how many a storm has the Church known, from enemies without and within, from national spirit and political intrigue, from pride and avarice and ambition. Full often "the rain descended, the flood came, the winds blew and beat against that house: and it fell not because it was built upon the rock."

When schism threatened to divide the Church, and Satan, arrayed most often as an angel of light,[5] would scatter the sheep, and men might hesitate to which party to turn, the faithful remembered who it was that Christ made their shepherd; and their watchword was the phrase of St. Ambrose: Ubi Petrus Ibi Ecclesia. Where Peter is there is the Church.

In the day of heresy, when error contended with truth for victory and leadership, men could listen to the Church of Peter against which the gates of hell

[5] Under the pretext of reforming Christ's Church, men have struck the deadliest blows at its unity.

can not prevail [6] and say with St. Augustine: Roma locuta est, causa finita est. Rome has spoken, the case is settled.

If to-day the 300 million members of the Church are not cast about by every wind of doctrine and split up into a hundred sects, but stand as one man in faith and organization, it is because we stand with Christ's Pope on the rock of central authority. Without the Pope, St. Peter has no successor in the universal pastorate given him by Christ. Without this visible head the Christian people were indeed as chaff before the wind. Men may, if they will, dispute the meaning of the words of Christ. Men may misinterpret His prophecy in their own minds. But God does not misinterpret Himself in history. The history of 1900 years is His interpretation. The present Pope is a link in the unbroken chain that unites us with Peter and the Apostles in the Church of Jesus Christ.

After lecturing on this subject, the writer once asked a celebrated non-Catholic lawyer who was in the audience, whether, given a competent court, he could hope to win the case of Peter and the succeeding Bishops of Rome, as claimants to the Primacy of the Christian Church. He answered: "I only wish I had half as much good evidence for every case I defend."

18. THE HIERARCHY OF THE CHURCH.

As any American boy may aspire to be president of the United States, so any boy in the world may possibly become the Pope, the Primate of the Universal Church. The hierarchy of the Church established by divine ordination, consists of bishops, priests and subordinate ministers.[1] Any boy feeling

[6] Eph. 4, 14.
[1] C. Trent Sess. 23, Can. 6.

within himself the divine vocation, and judged by his bishop to be a worthy candidate, may become, through the sacrament of Holy Orders, a deacon and a priest.

The Bishop. The bishopric is the fullness of the Christian priesthood—the succession of the apostolic office. The Pope is the chief Bishop. The bishops are the proper pastors of their dioceses, "set by the Holy Ghost to feed the Church of God."[2] They alone can perpetuate the priesthood by ordaining priests and consecrating bishops. They can make and dispense laws for the government of their respective dioceses. They form the general council of the Church. They assign duties to their clergy, who preach and discharge the sacred ministry only with the jurisdiction given them by the bishop.

While the bishop, after his appointment, rules his diocese by ordinary jurisdiction inherent in the office,—and not merely as the delegate of another, he must of course administer and teach in harmony with the general laws and faith of the universal Church, and in submission to its central authority. Appeal may be made from the actions of a bishop by his subjects, to the Pope or his delegate. After proper process of law in the ecclesiastical courts, the bishop may be sustained, corrected or even deposed. The laws regulating the rights and relations of persons in the Church, as well as methods of legal procedure, that have accumulated through the experience and wisdom of centuries, make up the body of canon law.

Organization. The organization of the 300 million members of the Church, proceeds along practically the same lines in each country, and may be illustrated by the Church in the United States. The laity, individuals and families belong to the parish. Its limits are set, ordinarily by considerations of

[2] Act. 20, 28.

distance, every one being a member of the nearest church; or extraordinarily by the requirements of language. The pastors of parishes and other priests and religious officials belong to the diocese, whose members are thus all united in their bishop.

The bishops of the several dioceses of a state or other convenient district, make up a province [3] and are called its suffragans; while one of their number presides with the title of archbishop or metropolitan. The archbishops of the country meet together under one of their number who thus acts as national primate and is generally a cardinal.

The Catholic directory for 1913 gives for the United States, not including our island possessions:

3 Cardinals.
1 Apostolic Delegate.
14 Archbishops.
97 Bishops.
17,491 Priests.
15,154,158 Members.

The Church throughout the world includes, in the year of Our Lord, 1912:

1 Pope.
64 Cardinals (Full College 70).
201 Archbishoprics.
802 Bishoprics.
350,000 (about) Priests.
292,787,085 Catholics.

Cardinals Elect Pope. The Pope is elected by the College of Cardinals who make up the Senate of the Church and represent the various nations.[4] The Cardinals are appointed by the Pope. They may be the Bishops of ancient or important Sees, like Cardi-

[3] At the present time, in the United States, the Bishops of the Province and the representative clergy of the vacant diocese respectively elect sets of three names (terna) from which normally the Pope chooses one as bishop.

[4] C. Trent Sess. 24, Can. 1.

nal Gibbons of Baltimore or the Archbishops of Westminster and Paris; and so naturally act as the leading prelates of the land. Or they may be priests who are thus honored for their genius and signal service to the Church, like Cardinal Newman; or like some Cardinals in Rome, priests whose theological, legal, or historical attainments are devoted to assisting in the government of the Church in its different departments of higher education, diplomacy or missionary propaganda. Or again, they may be deacons, as was Cardinal Antonelli, the papal secretary of Pius IX. The Cardinals then are not a divinely constituted or distinct order, as are priests and bishops; but they are, in the highest sense, a body representative of the whole membership of the Church.

While the Pope may thus be said to be elected by the people, through their representatives, he does not receive from them his authority or power. He is Pope not as their representative, but as God's representative. He is selected by them for the office. By virtue of holding the office, he exercises the authority which belongs to it by the will of God, and which Christ first entrusted to the Apostle Peter.

19. LIST OF THE POPES.

ACCORDING TO "GERARCHIA CATTOLICA."

	Elected	Died
1. St. Peter	..	67
2. St. Linus, M.	67	76
3. St. Cletus, M.	76	88
4. St. Clement I, M	88	97
5. St. Evaristus, M	97	105
6. St. Alexander I, M	105	115
7. St. Sixtus I, M.	115	125
8. St. Telesphorus, M	125	136
9. St. Hyginus, M.	136	140
10. St. Pius I, M.	140	155
11. St. Anicetus, M.	155	166
12. St. Soterus, M.	166	175
13. St. Eleutherius, M	175	189
14. St. Victor I, M.	189	199
15. St. Zephyrinus, M	199	217
16. St. Callistus I, M	217	222
17. St. Urban I, M.	222	230
18. St. Pontian, M.	230	235
19. St. Anterus, M.	235	236
20. St. Fabian, M.	236	250
21. St. Cornelius, M	251	253

	Elected	Died
22. St. Lucius I, M.	253	254
23. St. Stephanus I., M	254	257
24. St. Sixtus II, M.	257	258
25. St. Dionysius	259	268
26. St. Felix I, M.	269	274
27. St. Eutychian, M	275	283
28. St. Caius, M.	283	296
29. St. Marcellinus, M	296	304
30. St. Marcellus I, M	308	309
31. St. Eusebius	309	309
32. St. Melchiades	311	314
33. St. Sylvester I.	314	335
34. St. Mark	336	336
35. St. Julius I.	337	352
36. St. Liberius	352	366
37. St. Damasus I.	366	384
38. St. Siricius	384	399
39. St. Anastasius I	399	401
40. St. Innocent I	401	417
41. St. Zozimus	417	418
42. St. Boniface I.	418	422
43. St. Celestine I.	422	432
44. St. Sixtus III.	432	440
45. St. Leo I (the Great)	440	461
46. St. Hilary	461	468
47. St. Simplicius	468	483
48. St. Felix III.	483	492
49. St. Gelasius I.	492	496
50. St. Anastasius II	496	498
51. St. Symmachus.	498	514
52. St. Hormisdas	514	523
53. St. John I, M.	523	526
54. St. Felix IV.	526	530
55. Boniface II.	530	532
56. John II	532	535
57. St. Agapitus	535	536
58. St. Silverius, M	536	538
59. Vigilius	538	555
60. Pelagius I.	555	561
61. John III	561	574
62. Benedict I	575	579
63. Pelagius II	579	590
64. St. Gregory I (the Great)	590	604
65. Sabinian	604	606
66. Boniface III.	607	607
67. St. Boniface IV	608	615
68. St. Adeodatus I.	615	618
69. Boniface V.	619	625
70. Honorius I	625	638
71. Severinus	640	640
72. John IV	640	642
73. Theodore I	642	649
74. St. Martin I., M	649	655
75. St. Eugene I.	655	657
76. St. Vitalian	657	672
77. Adeodatus II	672	676
78. Donus I	676	678
79. St. Agatho	678	681
80. St. Leo II	682	683
81. St. Benedict II.	684	685
82. John V	685	686
83. Conon	686	687
84. St. Sergius I	687	701
85. John VI	701	705
86. John VII	705	707
87. Sisinnius	708	708
88. Constantine	708	715
89. St. Gregory II.	715	731
90. St. Gregory III	731	741
91. St. Zachary	741	752
92. St. Stephen II.	752	752
93. Stephen III.	752	757
94. St. Paul I	757	767
95. Stephen IV	768	772
96. Adrian I	772	795
97. St. Leo III	795	816
98. St. Stephen V	816	817
99. St. Paschal I.	817	824
100. Eugene II	824	827
101. Valentine	827	827
102. Gregory IV	828	844
103. Sergius II	844	847
104. St. Leo IV	847	855
105. Benedict III.	855	858
106. St. Nicolas I (the Great)	858	867
107. Adrian II.	867	872
108. John VIII	872	882
109. Marinus I	882	884
110. St. Adrian III.	884	885
111. Stephen VI	885	891
112. Formosus	891	896
113. Boniface VII	896	896
114. Stephen VI.	896	897
115. Romanus	897	897
116. Theodore II.	897	897
117. John IX	898	900
118. Benedict IV	900	903
119. Leo V	903	903
120. Sergius III	904	911
121. Anastasius III.	911	913
122. Landus	913	914
123. John X	914	928
124. Leo VI	928	928
125. Stephen VIII.	929	931
126. John XI	931	935
127. Leo VII	936	939
128. Stephen IX	939	942
129. Marinus II	942	946
130. Agapitus II.	946	955
131. John XII	955	964
132. Leo VIII	963	965
133. Benedict V	964	966
134. John XIII.	965	972
135. Benedict VI	973	974

	Elected	Died
136. Benedict VII...	974	983
137. John XIV.....	983	984
138. John XV.....	985	996
139. Gregory V	996	999
140. Sylvester II....	999	1003
141. John XVII 1003		1003
142. John XVIII...1004		1009
143. Sergius IV.....1009		1012
144. Benedict VIII..1012		1024
145. John XIX 1024		1032
146. Benedict IX ...1032		1044
147. Sylvester III...1045		1045
148. Benedict IX ...1045		1045
149. Gregory VI ...1045		1046
150. Clement II 1046		1047
151. Benedict IX ...1047		1048
152. Damasus II....1048		1048
153. St. Leo IX 1049		1054
154. Victor II.....1055		1057
155. Stephen X 1057		1058
156. Nicholas II 1059		1061
157. Alexander II...1061		1073
158. St. Gregory VII.1073		1085
159. B. Victor III..1087		1087
160. B. Urban II...1088		1099
161. Paschal II 1099		1118
162. Gelasius II....1118		1119
163. Callistus II ...1119		1124
164. Honorius II....1124		1130
165. Innocent II....1130		1143
166. Celestine II....1143		1144
167. Lucius II.....1144		1145
168. B. Eugene III..1145		1153
169. Anastasius IV..1153		1154
170. Adrian IV.....1154		1159
171. Alexander III..1159		1181
172. Lucius III.....1181		1185
173. Urban III.....1185		1187
174. Gregory VIII..1187		1187
175. Clement III....1187		1191
176. Celestine III...1198		1216
177. Innocent III...1198		1216
178. Honorius III...1216		1227
179. Gregory IX....1227		1241
180. Celestine IV....1241		1241
181. Innocent IV...1243		1254
182. Alexander IV..1254		1261
183. Urbanius IV....1261		1264
184. Clement IV.....1265		1268
185. B. Gregory X..1271		1276
186. B. Innocent V..1276		1276
187. Adrian V.....1276		1276
188. John XXI.....1276		1277
189. Nicholas III....1277		1280
190. Martin IV.....1281		1285
191. Honorius IV...1285		1287
192. Nicholas IV....1288		1292
193. St. Celestine V.1294		‡1294
194. Boniface VIII..1294		1303
195. B. Benedict XI.1303		1304

	Elected	Died
196. Clement V.....1305		1314
197. John XXII.....1316		1334
198. Benedict XII...1334		1342
199. Clement VI....1342		1352
200. Innocent VI...1352		1362
201. B. Urban V....1362		1370
202. Gregory XI....1370		1378
203. Urban VI.....1378		1389
204. Boniface IX....1389		1404
205. Innocent VII...1404		1406
206. Gregory XII...1406		‡1415
(Clement V)...1378		1394
(Benedict XIII) 1394		1423
(Alexander V)..1409		1410
(John XXIII).1410		1415
207. Martin V.....1417		1431
208. Eugene IV.....1431		1447
209. Nicholas V.....1447		1455
210. Callistus III...1455		1458
211. Pius II.....1458		1464
212. Paul II.....1464		1471
213. Sixtus IV.....1471		1484
214. Innocent VIII..1484		1492
215. Alexander VI..1492		1503
216. Pius III.....1503		1503
217. Julius II.....1503		1513
218. Leo X.....1513		1521
219. Adrian VI.....1522		1523
220. Clement VII...1523		1534
221. Paul III.....1534		1549
222. Julius III.....1550		1555
223. Marcellus II....1555		1555
224. Paul IV.....1555		1559
225. Pius IV.....1559		1565
226. St. Pius V....1566		1572
227. Gregory XIII...1572		1585
228. Sixtus V.....1585		1590
229. Urban VII....1590		1590
230. Gregory XIV...1590		1591
231. Innocent IX....1591		1591
232. Clement VIII...1592		1605
233. Leo XI.....1605		1605
234. Paul V.....1605		1621
235. Gregory XV....1621		1623
236. Urban VIII....1623		1644
237. Innocent X....1644		1655
238. Alexander VII.1655		1667
239. Clement IX....1667		1669
240. Clement X.....1670		1676
241. Innocent XI...1676		1689
242. Alexander VIII.1689		1691
243. Innocent XII...1691		1700
244. Clement XI....1700		1721
245. Innocent XIII.1721		1724
246. Benedict XIII..1724		1730
247. Clement XII...1730		1740
248. Benedict XIV..1740		1758
249. Clement XIII...1758		1769
250. Clement XIV...1769		1774

	Elected	Died
251. Pius VI	1774	1799
252. Pius VII	1800	1823
253. Leo XII	1823	1829
254. Pius VIII	1829	1830
255. Gregory XVI	1831	1846
256. Pius IX	1846	1878
257. Leo XIII	1878	1903
258. Pius X	1903	....

CHAPTER V

THE CHURCH AS A TEACHER

20. FAITH.

Jesus Christ is our King, Prophet and Priest. In the continuation of His work, it is the office of His Church to teach as well as to govern, and finally to sanctify. These three offices are intimately related. The purpose of all the Church's work is to bring men into union with God, and so to life eternal. That through the truth, men may find this life, the Church teaches them the truth. To this end she draws them to herself as to the "city set upon a hill,"[1] and gathers them around her in that kingdom. In the Church, Christ remains for us still "the way, the truth and the life." Having studied the Church as the Christian society, we shall observe her now as the custodian and teacher of Christian truth; and later as the medium of the Christian life.

Divine Virtues. The pledge of our life in Heaven is our union with God begun here on earth by faith and hope and charity. By faith we believe all the truths which God has revealed. From this belief is born the hope of reaching by God's mercy, and enjoying by His gift, the heavenly things which we know by faith. From faith and hope proceeds charity, by which we love God whom we know and hope for as the supreme good. This love or union of mind

[1] Mt. 5, 14.

and heart with God, we manifest by conforming our lives to whatsoever faith reveals as His divine will.

Faith is the foundation of our life with God. We may have faith without hope and love. "The devils believe and tremble."[2] We may have faith and hope without loving service. "Not everyone that saith to me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my father."[3] But without faith, there is no basis for divine hope or love; there is no eternal bliss to be confidently looked forward to; no beneficent Father in Heaven calling for loyalty and reciprocal love. "Without faith it is impossible to please God; for he that cometh to God, must believe that He is, and that He is a rewarder of them that seek him."[4]

Paul's Description. "Faith is the substance (or grounds) of things hoped for, the evidence of things not seen."[5] The idea presented is that divine faith is that light which gives the human intellect a certain apprehension of supernatural things. In other words, faith makes certain to the mind of man, the revealed truths and mysteries of God. To borrow Cardinal Newman's expression, it is a "real assent" to truth about divine things that are either dimly visible or totally invisible to the naked eye of reason.

Paul illustrates his description of faith by an example: "Through faith, we understand that the world was framed by the word of God."[6] That is to say, faith is belief in revealed truth, one of the first points of which is that God is the creator of all things. Paul furthermore set forth the reason why we can give our intelligent assent to the divine truths. It is the veracity of God who can neither deceive nor be deceived;[7] and the clearness of the

[2] Jas. 2, 19.
[3] Mt. 7, 21.
[4] Heb. 11, 6.
[5] Heb. 11, 1.
[6] Heb. 11, 3.
[7] Heb. 6, 18.

fact that God has made a revelation in divers times and ways and especially through His Son Jesus Christ.[8]

If eminent scientists tell us that the twinkling stars are in reality mighty suns; that no atom of the matter we see blazing in the fire is really annihilated; that from ships in midocean men may send messages to friends in Europe and America; that certain diseases are the result of the activity of specific germs; —and a thousand other things, we trust their testimony even before our own untrained and unaided senses. Their reputation and authority decide our minds and move our wills to do so. These men may possibly be wrong. They may possibly be deceiving us. They are human. But in spite of these remote possibilities, in practical life we take these things for granted because competent men declare them to be facts. This is human faith. We act upon it every day and in almost every movement of our lives. We could not live in society without it.

If Jesus Christ tells me that the soul of man is immortal, that our every good and evil deed leaves its record in eternity, that the goodness of God diffuses itself to men making them partake in the divine nature and raising them to the adoption of sons, —I believe these things to be true, even though my own unaided reason would never have discovered them. The authority of Jesus Christ is ample reason for my doing so. His authority is the authority of God who can neither deceive nor be deceived. This is divine faith. It is of divine faith that our chapter treats.

Definition. We may then define faith as a divine virtue whereby with God's grace, the intellect firmly assents to and holds as true whatever God has revealed, precisely because God has revealed it.

[8] Heb. 1, 1.

The word "faith" is much used and abused. Besides the primary sense, it is properly used in several secondary senses:—creed or doctrines believed, pledge or word of honor, fidelity, loyalty, faithfulness. Practicing the Christian religion, living up to the Christian faith, the virtue of Christian charity, some call faith or living and saving faith. But there is also much loose writing about "faith," by writers who do not know exactly the meaning they wish to attach to the word. This has given rise to endless religious discussion. Webster quotes one Dwight who styles faith an "emotion of the mind called trust, confidence, exercised toward the moral character of God and particularly of the Savior." The psychology of this analysis is not likely to make darkness less dark. Another vague sense noted by Webster is "confiding and affectionate belief in the person and work of Jesus." The word is abused to cover confused ideas that hardly distinguish between faith and hope and love. Clear conceptions of these theological virtues would end much religious controversy.

Let it not be supposed, however, that when we have called faith the virtue by which man accepts the revelation of the Eternal Truth, we have sounded its depth or compassed its bounds. The sense of sight, of which faith might be called the spiritual kin, is not quite stripped of mystery by the definition of the physicist or his description of its function. Faith is surely not less mysterious. It is not the conclusion of a syllogism. It is not within the gift of the teacher. It is something so simple that it abounds in the innocent and childlike; and yet most complex and elusive, involving intellect and will and the whole man. It is indeed a gift or grace of God. It is a virtue and like other habits, it may be neglected and lost, or it may be treasured and increased.

Percival and Sir Galahad beheld the Holy Grail. The pure of heart shall see God.

21. CREEDS AND DEEDS.

The statement of what we believe, the platform of our faith, is technically called our creed.[1] Each separate truth or doctrine is known as a dogma. Subconsciously at least, every man has the material for the making of a creed. It may be very different, for better or worse, from his formal profession of convictions. It largely determines his actions; be they the outrages of the anarchist, the sensuality of the epicurean, the narrow sympathies of the materialist, the expedient hypocrisy of the masked skeptic; or on the other hand, the enthusiasm of the sincere lover of truth, the self-sacrifice of the Sister of Charity, the moral victory over passion of the young Christian, the patient trust of the dying believer.

To be without dogma or creed is to be without religious principles. To the man without ideals nothing great or noble seems worth while. To the man without faith, the supernatural life with God is meaningless. As far as his spiritual life is concerned such a man is like a ship on the sea without chart or rudder or destination. I wished my neighbor a Merry Christmas. His face darkened sadly. He

[1] *The Apostles' Creed* has been in use as a summary of Christian faith since so early a date, that it is popularly supposed to have been composed by the first Apostles. It is the creed used in the administration of Baptism and other sacraments, and in the daily prayers of the people. See No. 51.

Nicene Creed. The Nicene Creed shows its origin at the Council of Nice, in 325, in its insisting on the divinity of Christ, then denied by the Arians. It is merely an amplification of the Apostles' Creed. It describes the Church by the famous four marks. "One, Holy, Catholic and Apostolic." This creed is the formula of faith repeated in the Mass.

The Creed of Pius IV., a clear statement, embodying the expositions of Nice, Trent and Vatican councils, and the Trinitarian Creed of St. Athanasius are not in popular use.

looked at me wistfully. He said: "Christmas is not merry for me any more." Why not? I knew. He had lost his faith. How? By not living up to it. God, heaven, hell were no longer realities to him. Yet he feared that perhaps these things might be. He feared but was not sure. For want of faith and the certainty it gives, he lacked the motive and strength to make the moral effort necessary to live aright. Was he happy? Christmas left him dispirited, gloomy, afraid. On his desk was a skull with an olive wreath and the paralyzing "*Cui Bono*"—What's the use!

Broad Views. Faith enriches a man. It gives him two worlds instead of one. Or rather it gives him one larger world, partly seen and partly unseen: and it makes the unseen as real as our senses make the seen. The views of the believer are the truly broad views. The horizon of material science is not the impassable bounds of all truth. Faith penetrates that horizon and stretches its gaze out over the infinite. Its measure is the eternal. It looks at things from the point of view of God. To the man who has faith, no low or sordid action seems worth while. By faith he lives and walks with God. He is merciful and loving, though no human heart return his love. He is forgiving, and loves his enemies more than they love themselves. He is honest and true, counting integrity and character more than riches or fame. He uses his talents as serviceable gifts of God, feeling that nothing less is his duty than to be occupied with the highest work of which he is capable and to die with the conviction that he has done his best. He rises superior to misfortune and to death, knowing that the right will triumph, though the righteous be crucified or go down to a forgotten grave. He works for the infinite; his judge is God; and the balance is the justice of eternity. "This is

the victory that overcometh the world, our faith."[2]

Extremes. An extreme view often heard, demands deeds and not creeds; speaks in praise of religion without formula; and considers dogmas as something vulgar and unenlightened: as though good works and heavenly virtues could spring from any soil but good principles and supernatural motives; as though enlightenment consisted in not having any religious principles, or at any rate in not knowing just what they are, and in acting as if they were something to be ashamed of, and the less said about them the better.

This extreme is explicable as the liberal reaction against the opposite extreme once much urged by certain sectaries, which, founded on a wrong conception of faith, scouted good works altogether and insisted that men are saved by faith alone.

Faith and Works. As usual truth lies between the extremes. It embraces both faith and good works, as the tree combines in itself roots and fruits. Religion is union with God by faith and hope and charity. It is not an act of believing alone. There is no saving faith without its fruit of good works. Religion is life lived daily in the light of the divine truths which God has spoken to us by His Son. It is the spirit of eternity breathing through every humble duty and common action of time. It is faith manifesting itself in loving service. Salvation is the grace of God coöperated with by man. The grace is offered to all: all are free to work with it.

St. James tells us the relation of faith and good works. "What does it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Faith, if it have not works, is dead, being alone. Thou believest that there is one God: thou doest well: the devils also believe and tremble.

[2] I. John 5, 4.

But wilt thou know, O vain man, that faith without works is dead! You see then, how by works a man is justified, and not by faith alone. For as the body without the spirit is dead, so faith without works is also dead."[3]

Without the life of supernatural virtue which he calls charity, St. Paul assures us, though we have all faith and know all mysteries and all knowledge, we are nothing. Charity, he says, will continue in eternity, when faith gives way to vision, and hope to enjoyment. For faith is a means, charity is the end; it is union with God. "Now there abide faith, hope, charity, these three; but the greatest of these is charity."[4]

22. CHRIST'S MESSAGE AND HIS MESSENGERS.

What shall a man's creed be? There is but one deposit of faith, as there is but one God.[1] Its dogmas are the divinely revealed truths. It is the God-given light and guide of life. It is the message of Christ. That we may receive it intact, He sends His own messengers to deliver it to us. The title Apostles is given to the chosen disciples of Christ, because their office is to bear His message to the world.[2] The Gospel history reveals at once, who His messengers are and what is the scope of their mission. Each Gospel begins with the call and training of the Apostles. Each concludes with their commission from Christ to go and teach the world all things whatsoever He had taught them.

Matthew. Matthew witnesses to the call of the Apostles; the promise to them of knowledge of the mysteries of the Kingdom; the assurance of Christ

[3] Jas. 2, 14-26.
[4] I. Cor. 13, 1-13.

[1] Eph. 4, 5.
[2] Greek, Apo-stello—send forth.

that the gates of hell shall never prevail against the Church;[3] and the great commission of Christ to the Apostles, at the end: "All power is given to me in Heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even unto the end of the world."[4]

Here then is promise of a teaching Church founded on the Apostles as ambassadors of Christ. Its message is all that Christ has taught to His messengers. His continued presence is to preserve it from error and perpetuate it to the end of time.

Mark. Mark, besides the call of the Apostles to know and preach the mysteries of the Kingdom, records the encouragement of Christ to the twelve that it is not they alone who will speak, but the Holy Ghost through them; and closes with Christ's commission to these men: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."[5]

Here again we have a teaching Church sent to every creature; the Holy Ghost speaking through its authorized leaders; the salvation of men depending on whether they hear its voice or refuse the message which it brings.

Luke. Luke mentions the call of the Apostles and several words of Christ shedding light on the relation between the Apostles teaching in the Church, and the divine Master: "He that heareth you, heareth Me."[6] He records the prayer of Christ that Peter's faith shall not fail, since he is to confirm the brethren;[7] and the commission: "Ye are the witnesses of

[3] Mt. 16, 18.
[4] Mt. 28, 18-20.
[5] Mk. 16, 15.
[6] Luke 10, 16.
[7] Luke 22, 31-32.

these things and behold I send forth the promise of my Father upon you; but tarry ye in the city till ye be clothed with power from on high."[8]

In his Acts, Luke describes this power from on high with which the Apostles were clothed in the coming of the Holy Ghost on Pentecost;[9] and its result in the activities of the infant Church, culminating in the Council of Jerusalem sending out its decree with the formula: "It hath seemed good to the Holy Ghost and to us."[10]

John. Like the others, John mentions the call of the Apostles and many details of their commission. His great testimony is to the promise of the Spirit of Truth to abide forever with the teachers of the Church. "I go to the Father," says Christ, "and I will ask the Father and He shall give you another Paraclete, that he may abide with you forever, the Spirit of Truth. These things have I spoken to you, abiding with you; but the Paraclete, the Holy Ghost, whom the Father will send in my name, will teach you all things and bring all things to your mind, whatsoever I shall have said to you."[11] John concludes his Gospel with Christ's commissions to the Apostles: "As the Father hath sent Me, even so I send you," and "Feed my lambs, feed my sheep."[12]

Paul. Paul adds his testimony that Christ founded His Church to be a living teacher of His truth; He himself dwelling with it and speaking to the world through the mouth of the Apostles and their successors. This is the "Church of the living God, the pillar and ground of truth."[13]

Conclusion. If Christ's words mean anything, these records bear witness that the divine Master left His Church to teach men His truth forever; and that by the protecting presence of the Holy Ghost,

[8] Luke 24, 45-49. [9] Act. 2. [10] Act. 15, 28. [11] John 14, 12-26. [12] John 20, 21; 21, 15-17. [13] I. Tim. 3, 15.

He endowed the Church with infallibility in the discharge of its office.

23. THE CHURCH OUR INFALLIBLE GUIDE.

The history of Christianity is the history of the *ecclesia docens* and the *ecclesia discens*,—the Church teaching and the Church taught: the Apostles living still in their successors, and the masses of men who come to believe in Jesus Christ through their word.[1]

The Church has ever been conscious that she was commissioned by Christ to be the custodian and herald of His truth. This consciousness is seen in the apostolic activity of the first Pentecost; in the selection of Matthias to fill the place of Judas as a "witness" of Christ's life; in the council of the Apostles at Jerusalem. It is the explanation of the General Councils of the Church, in which the Bishops of the world have assembled together as a supreme court of the Church to settle disputed points of doctrine:—to condemn as heretical, false principles which threatened to mislead people from the one faith handed down from the beginning; or again to restate the eternal truths in language more intelligible to a later age; or to apply the ancient principles to the moral problems of the times. The same consciousness is displayed in the zeal of the Church in sending missionaries to the nations; in founding great universities where her doctors may study philosophy, history and the natural sciences, in order the better to appreciate and expound the revealed truth; and in establishing Christian schools where the children of rich and poor may be properly trained for life in the science of faith and the art of virtue.

[1] John 17, 20.

Infallibility. Like the first Apostles at Jerusalem, their successors, the Bishops of the Church, have been persuaded that they spoke not alone, but that the Spirit of Truth spoke through them: that they were the official messengers of Christian revelation, bearing in their hands the commission and credentials of Jesus Christ: and that their message to the world in the domain of faith and morals is, by the will and power of God, the truth and nothing but the truth. This is what is meant by the infallibility of the Church.

Her mission requires that the Church be an infallible teacher. In sending His Apostles to the world, Christ said: "Go and teach. He that believes and is baptized will be saved: he that believes not, will be condemned."[2] He commanded us to "hear the Church," as we would hear Himself.[3] He spoke of no other teacher. Now if we are to be condemned unless we hear and believe the Church left by Christ, we may rightly expect, and it is in the very nature of things necessary, that Christ leave us a Church which we *can* believe—a Church which we can trust as an unerring witness and follow as a sure guide, a teacher that we know is preserved by God from giving out as His truth that which is not the truth. In a word we have a right to expect a Church that is infallible.

Without Infallibility. If the Church were not infallible in teaching faith and morals, her official decisions might be true and they might be false. Their value would depend upon the accidents of office; the genius, accomplishments or virtue of the men who chanced to be in power at the time. Our faith would rest not on the authority of God, but of men. It would be not a divine but a human faith.

[2] Mk. 16, 16. [3] Mt. 18, 17; Luke 10, 16.

If the Church were not infallible, we could never be sure regarding any particular point of her teachings, whether it were correct or not. There would always be the reflection, if the Church can be mistaken, perhaps in this case she is mistaken. We would receive her decisions in controverted matters, not with the unquestioning assent of divine faith, but with hesitation and a proviso; not as the certain truth, but as a probable opinion. There would always be present the element of doubt. If we really believe a thing we do not at all doubt it. Doubt destroys faith.

If the Church left by Christ to teach us were not infallible, we would be called upon by the God-man to submit our intellects and give a real assent to something lacking sufficient authority to motive such assent. Real assent under such conditions, is an impossibility. Or we should have to be, in the last analysis, ourselves the critics and judges of the correctness of the Church's decisions. This would leave Christ's constituted teacher, no teacher at all.

Secured. Christ's Church must be infallible. That He secured to it the infallibility its office requires, is the repeated testimony of the Gospel histories. In every line of His divine plan of the Church, which those histories reveal, can be traced Christ's promise of the means by which His Church will be preserved from error. If the gates of hell will not prevail against the Church [4]—leading her to teach the falsehoods of Satan in place of the truths of Christ—it is because the Master Himself will be with the Apostles in their teachings, all days to the end of the world.[5] It is because He will send the Spirit of Truth to teach His human representatives and to remain with the Church forever.[6]

[4] Mt. 16, 18. [5] Mt. 28, 20. [6] John 14, 16-26.

24. THE INFALLIBILITY OF THE POPE.

As Christ's teacher, the Church is unerring within its proper sphere. "The Church," says Wilmers, "exercises its infallible doctrinal authority in divers ways: through its general councils; through the unanimous voice of the Bishops dispersed through the universe but united with the Pope; through its ordinary and uniform preaching; through the Pope alone teaching ex-cathedra."

Granting the infallibility of the Church, it is natural to find the Church exercising that infallibility through the Pope, when as head and chief pastor of the whole Church, he pronounces decisions in matters of faith and morals binding the universal Church.

From the earliest times, men turned to Rome as to the authoritative court of appeal and the teacher of Christian truth. When local synods disagreed and individual bishops judged each other to be heretics, from the chief pastor of the whole Church, men could learn what was the faith of the Church. Only by standing on the Rock of Peter, could men be certain that they were in the Church of Christ and that their disputes were settled by competent authority.

St. Irenæus (c. A. D. 125-202) lays it down as the principle of his day, that the short and sure method of deciding what is, and what is not the Christian truth, is to look to what is taught by Rome. While studying at Antioch, St. Jerome found the churchmen there engaged in a three-sided quarrel, and wrote to Pope Damascus for direction, saying that he knew not Vitalis nor Meletius nor Paulinus, but that he did know that the Church was built upon the Rock, and that he is united with Peter when he is united with Damascus who fills his

chair. St. Augustine, the Bishop of Hippo (b. A. D. 354), when the Apostolic See approved the decisions of two councils condemning Pelagianism, gave origin to the immortal phrase, "Roma locuta est, causa finita est." Rome has spoken, the case is settled. The Councils of the Church have always been presided over by the Popes in person or through legates; and their decisions are not received by the Christian world until approved by the Holy See.

Supreme Court. In the United States, doubts or controversies about the law are brought finally to the Supreme Court. When its Chief Justice has handed down the decision of the court, the case is settled. There is no appeal from the Supreme Court, except an appeal to rebellion and arms, which would cut off the appellants from citizenship in the nation. This highest court of the land is, within its proper sphere, as nearly infallible as its human framers could make it. Its decisions are accepted as the truth.

Though in altogether different orders there is an analogy between the Supreme Court of the United States and the magisterium of the Church, which is useful as an illustration. In the Church, questions and controversies about faith and morals are finally decided by its supreme court. When its chief justice hands down the decision, the case is settled. There is no appeal except to private opinion and rebellion against the teaching authority left by Christ. To make such an appeal, is to cut one's self off from citizenship in the Kingdom of Christ. This court is as infallible as its divine founder willed. Its decisions are the truth. If the members of the Church are united as one man in their faith, and have kept that faith intact from the beginning,

it is because they listen to the voice of Christ speaking through the Church.

Reasonable Act. My own private judgment is founded on a limited experience and perhaps a more limited ability. I cannot substantiate for it any claim to preservation from error. I have received for it no special promise of divine assistance. I submit that private judgment to the official judgment of the Bishops of the Church. Their authority is not their own native genius, which singled them out as fit for the high position they occupy. It is immeasurably more. It is the authority to speak as the official representatives of Christ and with the protection promised by Him to their office. In submitting my individual judgment to such a tribunal, I no more demean my mind or act against my conscience than does the sailor who, amid the dangers of the sea, follows the safe guidance of his compass. To accept the teachings of the Church as the correct statement of Christ's doctrine, is a most reasonable act.

25. DEFINITION OF INFALLIBILITY.

Infallibility is neither revelation nor omniscience. The Church repeats the mysteries that have been taught from the beginning; and she does not claim to know all that can be known about them. No new revelation is made to her. She can preach no different gospel from that preached by Christ. The divine assistance of infallibility is given in order to teach the revelation once for all committed to the Apostles; and to safeguard from error the eternal truths in their development and application amid changing times and conditions.

Doctrinal Development. As we discuss truths

we realize more fully their content. The thinking mind penetrates the surface of a doctrine; observes its relation to other things; discovers its place in the world. The stress of new social problems brings out the hidden depths of moral principles. This progress is the progress of the believer in the faith, rather than of the faith in the believer. "The development of revealed dogmas is not a process of accretion from without, but of elucidation of that which was always within."

In the restatement of truths and the drawing of conclusions from them, nothing is easier than to slip into some subtle but far-reaching error. From the clashing of minds stirred to combat by such dangerous novelty, truth is likely to emerge more precisely defined more clearly known. St. Augustine remarks that heresy thus indirectly develops our knowledge of the truth. Cardinal Newman shows that in the living truth, as well as in the living cell, the organism is what it will become.

"When false affirmations and developments are a power with men, influence can be gained only by true explanations and developments. Affirmations have to be met by denials; and denials counteracted by affirmations. Not to be driven backward, the Church has to advance. The custodian of revelation necessarily becomes its interpreter. To keep the deposit, the Church is ever obliged to expound the deposit. The gift of infallibility safeguards the truth from the dangerous forces of its environment, and enables it to realize itself more and more in the various intellectual forms and language of the centuries."[1]

Defined Dogma. Thus the formal definitions of the Church are usually made to meet popular errors of the time; or to settle exactly some matter whose

[1] McNabb, "Infallibility."

terms and limits discussion has brought into question. The Vatican Council in 1870, reaffirmed the personality of God in order to oppose and correct the pantheism and agnosticism of the day. The Council of Nice in 325, taught the divinity of Christ, not as a new dogma, but as one needing to be clearly and solemnly emphasized in the face of the current Arianism. The Council of Trent restated practically the whole body of Christian faith and morals, that in the religious agitation of the sixteenth century, men might not be deceived about what the Church really taught.

How Church Defines. In defining her dogmas, the Church uses every human means of reaching the truth. Thus the Vatican Council states: "The Holy Spirit was not promised to the successors of Peter, that by His revelation they might make known new doctrine; but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling Ecumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular synods, sometimes using other helps which divine Providence supplied, defined as to be held, those things which, with the help of God, they had recognized as conformable with the sacred Scriptures and apostolic traditions."

Thus after communicating with all the Bishops throughout the world, Pius IX, in 1854, solemnly defined the Immaculate Conception,—in that title summing up all the glories of the Mother of Christ, and by his decision, settling points long discussed by theologians. Sixteen years later, the Bishops of the whole world, assembled in Rome at the Vatican Council, under the same Pope Pius IX, decreed the

infallibility of the Pope: again be it said, not as a new doctrine,—for they had witnessed the exercise of that prerogative in the decision of 1854 and continually in the history of the Church,—but as a truth to be most publicly and explicitly proclaimed to an age of revolution and repudiation of all divine authority and revealed truth.

Definition. The words of the Vatican Council defining the infallibility of the Pope, are as follows: "We teach and define that it is a dogma divinely revealed:—that the Roman Pontiff, when he speaks Ex Cathedra, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith and morals."

Misunderstanding. The objections made by non-Catholics against the doctrine of infallibility, arise from misunderstandings regarding its nature and limits. To deliver God's message as it is revealed to us, is the mission of the Church. The theological writing of Popes, as well as their public sermons and private conversations, bear somewhat the same relation to infallible decisions as do the legal treatises and popular speeches of a chief justice to the decrees of his court. Still less then does the divine assistance in teaching **faith and morals,** have to do with geology, astronomy, or other natural sciences. Mistakes of churchmen however exalted, in the discussion of these extraneous matters, would in no way detract from the teachings of the Church within her proper sphere.

Impeccability. A common misunderstanding con-

founds infallibility with impeccability, and supposes that when we say the Pope is infallible, we mean the Pope cannot sin. As the decisions of the Supreme Court of the United States neither assume personal perfection in its justices nor lose their value because of the blemishes of private lives, so the decisions of the Supreme Court of the Church are the acts of an official authority, exercised within limited sphere and form, and receiving their value, not from the personal worth of the Pope, but from the authority inherent in the office he fills.

The prerogative of infallibility exists within the Church for the benefit of mankind, and as the condition of an effective teaching authority. Impeccability, did such a thing exist, would be a personal rather than a public matter. The Church does not depend upon the holiness of any individual man but of Christ. Let it suffice to say that impeccability is not infallibility; nor is it claimed for the teachers of the Church.

It is of course eminently to be desired that the officers of the Church be men whose private lives are above reproach. And indeed generally speaking the Popes have been men at once so brilliant in intellect, so broad in charity, so exalted in virtue, that their generation felt they were the best fitted to wield for the benefit of mankind the influence of this sublimest office. Of the 258 Bishops of Rome since St. Peter, many are venerated as saints and martyrs for Christ; most are honored as benefactors of the race; only a few have failed, in the judgment of history, to prove worthy of their position.

Unworthy Popes. When we recall that of the twelve Apostles chosen by Jesus, one proved a traitor, we shall not wonder if out of fifty priests or even popes, one has fallen short of the ideal character associated with his office. To be scandalized,

is to attach unwisely to persons, an importance which is not theirs. St. Paul humbly dreaded his own weakness, lest, as he said, while he preached to others, he himself should become a castaway.[2]

While the Church no doubt suffers at the hands of every unworthy priest, and indeed of every unworthy Christian, still the Church is more than any member, no matter what his position. It remains while he passes away. The work of Christ is not essentially affected by any particular life, as no particular life is essential to it. Finally it is worthy of deepest thought that no utterance of any Pope, in the sphere where infallibility belongs, has ever embarrassed the Church by proving later to be incorrect.

26. THE ROMAN COURT.

The Pope who is the chief pastor of the Church in matters of ecclesiastical government and exterior discipline,[1] as well as in the sphere of faith and morals, is assisted in his routine work, by the officials of the Roman Curia or Court. The curia might be called the cabinet and departments of the Church's government. It consists of several permanent committees called "congregations," which assist in the administration of ecclesiastical affairs. Thus the Congregation for the Propagation of the Faith, popularly called "Propaganda," superintends the work of the Church in missionary countries. The Congregation of Bishops and Regulars is concerned with preserving equitable relations and adjusting differences between bishops and their clergy or religious orders. The Congregation of the Holy Office is to watch over purity of faith and ex-

[2] I. Cor. 9, 27. Members of some sects insist that they are sanctified and cannot sin.

[1] Cf. Cath. Encycl. Discipline exterior and dogmatic and moral.

pose and combat false teachings. The work of the Congregations of Rites, Studies, etc., is suggested by their names.

The Index. The committee known as the Congregation of the Index, has for its office to examine books submitted to its judgment by Bishops or others, and to proscribe those which it finds opposed to faith or morals, putting them on the list or index of books condemned either absolutely or till corrected or expurgated. The Index has its counterpart in the consulting committee of every good library. Its justification is the responsibility of all parents and guardians to protect those under their care from moral and mental poison; or at least to place the warning label on the dangerous articles. The evil of bad books has been combated in the Church since the days of the Apostles who caused the early Christian converts to burn their obscene and superstitious books.[2]

The Index does not contain the name of every dangerous book. Only thirteen books written in the English language were placed on the Index between 1850 and 1903.[3] Its general rules are easily applied by the reader's conscience, to obviously improper works. These rules are based on the principles of ethics which condemn works calculated to deprave character, to destroy faith and piety, to disseminate pernicious principles and practices.

Besides these obscene and irreligious books, the works of very good Catholic writers—even devoted members of the hierarchy—have been adversely criticised by the Index. This is not the paradox it at first seems. These writers may have fallen into some inaccuracy or imprudence, or broached some novel theory of which the Church could not approve. On account of their position, the writers in

[2] Act. 19, 19.
[3] Hull, S. J., in Bombay Examiner, Feb. 9, 1907.

question would seem to speak as Catholic authorities. If the Church remained silent, their views would be taken as Catholic teaching. Their condemnation has the effect of serving notice that their work must be revised, if they wish the Church to endorse it. The theories of the greatest scientists are amended by their disciples. Probably no High School in America reads Shakespeare save in expurgated editions. So even a saintly Bishop Fenelon might find his book placed on the Index.

Galileo Case. The Congregations of the Index, of the Holy Office, and the other administrative committees of the Church's government are not infallible. They can and have made mistakes of judgment—as in the case of Galileo. Of this one error of judgment the enemies of the Church have never ceased to make capital. The condemnation of Galileo's teachings does not touch the infallibility of the Church, being the work of a committee and outside the sphere of faith and morals. It may be said here that Galileo lived and died a loyal son of the Church and an intimate friend of the highest churchmen. The stories of his torture and imprisonment in dungeons are fictions born of malice toward the Church. This exceptional case was doubtless unfortunate. Indeed the Church has always been the best friend of science. She made a cardinal of Nicholas de Cusa and a benificed canon of Copernicus, who taught the new astronomy a century before Galileo. It may explain much to say that the mistaken opinion of the seventeenth century cardinals, was shared by the greatest scholars of their time, including Bacon, Pascal, Montaigne and the Protestant Universities.

27. THE CHURCH'S COUNCILS.

The history of the teaching office of the Church, as indeed the whole history of Christianity, is epitomized in the history of her General Councils. By an Ecumenical or General Council is understood a council to which the Bishops of the whole world are lawfully summoned for the consideration of important matters. A general council is presided over by the Pope, either personally or through legates; and its decrees must have his approval. The matters brought before a general council are usually questions of doctrine, or they are problems of discipline of interest to the whole Church. General councils have been held on an average of once a century since the time of Christ.

Besides the ecumenical, there is the national council, as our plenary councils of the United States held at Baltimore; the provincial council, a council of the Bishops of a province; and the diocesan synod, a meeting of the clergy of a diocese under their Bishop. These minor councils discuss ways and means of administration in the light of particular conditions, and legislate for practical local needs. They exhibit the policy of home-rule for home affairs, which is the spirit of the great Christian Empire; as well as its elasticity and adaptability in its human side of discipline and administration; while it remains one and unchangeable in its divine doctrine and constitution.

List of General Councils. The following is a list of the ecumenical councils of the Church since the Council of the Apostles at Jerusalem:

1. First Council of Nice, A. D. 325, under Pope Sylvester I; 318 Bishops; Emperor Constantine present; Arian heresy condemned.
2. First Council of Constantinople, A. D. 381; confirmed

by Pope Damasus I; errors of Macedonius condemned; Emperor Theodosius present.

3. Council of Ephesus, A. D. 431; under Pope Celestine I; Nestorian heresy condemned.

4. Council of Chalcedon, A. D. 451; under Pope Leo I; 630 Bishops; Emperor Marcian present; errors of Eutyches and Dioscorus condemned.

5. Second Council of Constantinople, A. D. 553; confirmed by Pope Vigilius; Emperor Justinian present; errors of Theodore of Mopsuesta condemned.

6. Third Council of Constantinople, A. D. 681; under Popes Agatho and Leo II; Monothelite heresy condemned.

7. Second Council of Nice, A. D. 787; under Pope Adrian I; Iconoclast heresy condemned.

8. Fourth Council of Constantinople, A. D. 870; under Pope Adrian II; Photius, author of the Greek Schism, deposed.

9. First Council of Lateran, held in Lateran Basilica, Rome, A. D. 1123; under Pope Callistus II; Investiture struggle settled.

10. Second Council of Lateran, A. D. 1139; under Pope Innocent II; 1,000 Bishops; errors of Albigenses condemned.

11. Third Council of Lateran, A. D. 1179; under Pope Alexander III; errors of Waldenses condemned.

12. Fourth Council of Lateran, A. D. 1215; under Pope Innocent III; besides the Bishops, representatives of all the Christian rulers present; Crusades authorized.

13. First Council of Lyons, A. D. 1245; under Pope Innocent IV.

14. Second Council of Lyons, A. D. 1274; under Pope Gregory X; Greek Schismatics returned to the unity of the Church.

15. Council of Vienna, A. D. 1312; under Pope Clement V; Knights Templars abolished; Begard errors condemned.

16. Council of Florence, A. D. 1439; under Pope Eugene IV; the Greek Emperor, John Paleologus, and the erstwhile schismastic Greek and Russian Bishops present.

17. Fifth Lateran Council, 1512-1517; under Popes Julius II and Leo X.

18. Council of Trent, A. D. 1545-1563; religious revolution and erroneous teaching of Protestantism condemned and abuses reformed.

19. Council of Vatican, Rome, 1869—; under Pope Pius IX; 704 Bishops; social revolution and errors of infidelity and anarchism condemned; authority of Church as Christ's teacher emphasized and set forth in dogma of Infallibility.

CHAPTER VI

THE CHURCH AND THE BIBLE

28. THE BOOK OF BOOK

The Bible is the great historical record of the beginning of the Christian Religion. While the New Testament presents sketches of the life and teachings of Jesus Christ, the Old Testament chronicles the expectation of the Messiah and the history of the family from which He was destined to spring. Old and New Testaments make up one whole; as the Church of the Apostles is the fulfillment of the covenant of the Prophets. From the days of Adam, man has not been without supernatural knowledge of his Creator.

The greatest minds of the civilized world have paid tribute of highest admiration to the Bible. Most have revered it as the word of God. Even unbelievers confess that they find nowhere else such loftiness of aspiration. The Sacred Writings are well called the Bible—The Book. Only the scholar can appreciate what the literature, the art and the laws of all modern and civilized nations owe to the Bible.

It is our purpose to treat briefly of the nature and history of the Bible, of its place in the Christian religion and its relation to the Christian Church.

A Literature. The Bible is not merely a book, but a literature written by many human hands during a period of more than fifteen hundred years.

The Old Testament embraces the chronicles of the historians, the laws of the legislators, the ceremonials of the priests, the proverbs of the sages, the sacred songs of the poets, the withering denunciations and the inspired visions of the prophets of Israel. Compared with the author of its first books, Shakespeare is our contemporary; Dante is but of yesterday; Cicero and St. Paul stand but half-way down the line of writers at whose head is the author of Genesis.

The literary contemporaries of Moses were the sages of the ancient kingdoms of Asia and Africa, whose writings baked into bricks thousands of years ago, are dug up in our day, from the ruins of temples whose foundations time had long covered with oblivion. Biblical personages and deeds that flippant skepticism had treated as myth and fable, are finding corroboration in the hieroglyphics of Egypt and of the cuneiform libraries of Assyria, in whose interpretation scholars wear out their lives at the British Museum and the other centers where these eloquent stones have been gathered.

Its antiquity and literary influence are not the only claims that the Old Testament has upon our reverence. It is above all a sacred book. Its pages are especially meaningful because they are the first chapters of the life of Jesus Christ, in the history of His ancestors.

Genesis. The first dozen chapters of Genesis give in outline, the history of the world up to the call of Abraham—some two thousand years before Christ. There is the Creation, Paradise, the Fall, Cain and Abel, a millennium of silence, then the Deluge and the Tower of Babel, then silence again till we meet with the patriarchal form of the founder of the Jewish race.

The scenes of the first chapters of Genesis are

stupendous events, the memory of which would never be lost, so deeply would their startling characters impress men's minds, but would be handed down from generation to generation. In this part of Genesis there are no detailed lives of great men; no historical or geographical setting; few circumstances. As the sea-farer puts out from his native shore, the forms of men, the fields, the trees, the cities, one after the other fade away in the distance; till out of the gloom and mist, there strikes his view only the huge bulk of the mountains that raise their heads to the sky. So the facts of the early part of Genesis are like mountains of history, extraordinary phenomena still impressing the generations even to the time of Moses, and long after the lesser deeds of men and nations were lost in the mist and obscurity of the ages.

Old Testament. The rest of the Old Testament is the history of the Jewish race. It is not always a beautiful picture. On the darker side there is the continued story of a stiff-necked, carnal-minded people, ever turning away from the ideals with which God inspired their leaders; turning back from the promised land to the flesh-pots of Egypt. It is, at times, a picture of lust and avarice, of cruelty and idolatry, of vengeance and brutal war. Even those men who are counted types of the coming Messiah—Solomon by his wisdom, Moses as the lawgiver, Aaron in his priesthood, David by his kingly rule—were not without their faults. The awful truthfulness of the picture unsparing as a judgment, suggests a hidden author who was no respecter of persons.

But like a light shining through the dark clouds of the human history of the people who stoned the prophets, is the divine history of their expectation of the Messiah. Like a ray of hope shining through

the gloom, the light grows with each prophet arising to announce the coming of the Savior. The whole of the Old Testament from Genesis, where the goodness of God inspires fallen man with the hope of Redemption, was the gradual dawning of the day, the rising of the Sun of Justice, the growing brightness of the advent of the Son of God.

New Testament. The pages of the New Testament are occupied with the one bright figure of Jesus Christ. Its story is the story beautiful, of divine love, of infinite mercy, of salvation for all nations, of the shepherd who lays down his life for his flock, of followers who return the Master's love and so prove worthy of their divine vocation to be the continuators of His work. Shadows there are indeed, even the darkest shadows in the history of man. They emphasize the light. The New Testament is the sequel to the Old. It is the fulfillment of the hopes and visions of the Hebrew prophets. It is the biography of Jesus Christ as He walked among men.

"The New Testament is sublime; but it exalts human life to its own level. It is simple and gracious; breaks no bruised reed nor quenches any flickering wick of effort or desire. Its sympathy is intimate but strong: it announces tremendous principles with serenity, decision, and completeness. A child may love it: the learned cannot exhaust it: while in place of the confused medley of all other sacred writings known to history, it presents the unity of the living personality of Jesus."

29. THE BOOK AND THE CHURCH.

An important question is the relation between the Bible and the Church—between the living organism of Christianity which, enlivened by His indwelling

Spirit, continues forever as the mystic body of Christ, and the writings of its earliest teachers. As the Jewish religion existed before the books of the Old Testament Prophets, so the Christian Church is older than any book of the New Testament. The Church of Jesus Christ was already established when its Author sent the Holy Ghost, on the day of Pentecost, to bring to the remembrance of the Apostles whatsoever He had said unto them and to guide them into all the truth of the Christian faith. The Church existed before Saul of Tarsus was converted on the road to Damascus and baptized by the priest of that city, as Paul the disciple of Christ.[1] The children of the Church broke the bread of Holy Communion before Matthew penned the history of the institution of the Blessed Sacrament; or Luke, in the Acts, described their faith and devotion.

The Church First. The founding of the Church was the work of Jesus Christ. Later on His disciples wrote the Epistles and Gospels. The truths committed to her were taught by the Church before any one of her teachers recorded a dogma of that tradition in the pages of the Scriptures.

It was perhaps A. D. 52, about twenty years after Pentecost, that St. Paul wrote his first Epistle to the Thessalonians; which is believed by many to be the earliest published portion of the New Testament. But that very Epistle reveals the Church already spread to far off Thessalonica, and sending forth as "a minister of God and a fellow worker in the Gospel of Christ"[2] men like Timothy, who had indeed read the Old Testament from his youth, but who must have learned the Christian faith, that he was now deemed fit to teach, from the living voice of the Church. So too the Church had been estab-

[1] I. Act. 9. [2] I. Thes. 3, 2.

lished at Corinth before Paul wrote to the Christians of that city. The faith of the Church at Rome was well known before Paul wrote to the Romans his intention of coming to the capital.[3]

It will be found true of all the New Testament writings that the Book proceeded from the Church. The Church does not owe its existence to the Book. The Gospel according to Luke proposes to arrange in order, the data of the life of Christ which the physician-evangelist finds current among the Christians.[4] St. Peter writes to the eastern Christians to remind them of the truths in which, he tells us, they are already established.[5] St. John writes to those who have already learned the truth from the preaching of the Church.[6] St. Paul charges Timothy: "The things which thou hast heard of me by many witnesses, the same commend thou to faithful men who shall be able to teach others also."[7] The New Testament writings thus ever pre-suppose the Church. In them are reduced to writing, truths which the Church is already engaged in teaching.

The Writings. There is nothing about the New Testament to suggest that it was intended to supplant the Church as the teacher of men. Its writings consist of sketches and letters addressed to Christian congregations in various towns, and even to individual Christians. Not one of them pretends to be an exhaustive presentation of the Christian faith or polity. The conclusion of the fourth Gospel disavows any idea of giving a complete record of the Master's life or teachings.[8] The synoptics of Matthew, Mark and Luke do not deem such an avowal necessary. On the library shelf are the addresses of Archbishop Ireland, the essays of Bishop Spalding, the sermons of Cardinal Gibbons, the En-

[3] Rom. 1, 8.
[4] Luke 1.
[5] II. Peter 1, 12.
[6] I. John 2, 21.
[7] II. Tim. 2, 2.
[8] John 20, 30.

cyclicals of Leo XIII. A survey of their contents shows that they leave many points of Christian teaching quite untouched; while other points are assumed to be well known and are merely alluded to. A few subjects may be discussed in full. No one would claim that the aforesaid writings constitute an encyclopedia of the Christian religion; or insist that nothing be counted part of the Christian faith which does not happen to be mentioned by one of these four Bishops.

In like manner the collection of New Testament writings does not pretend to be a Christian encyclopedia. While in the light of the traditional faith handed down from generation to generation, Christians may find at least allusions to practically every point of their religion, the stranger studying the documents by themselves without that tradition, might find it very difficult indeed to discover even that Sunday and not Saturday is the Christian Sabbath; or that the Father, Son and Holy Ghost are the One triune God; or that the book he reads is of divine inspiration. We find that the majority of the twelve Apostles,—Andrew, Philip, Bartholomew, Thomas, Matthias, Simon and James the Greater, contributed nothing to the New Testament and indeed wrote nothing at all that we know of. Jude left a single chapter, and James the Less one short letter. The divine Master spoke much about His Church. He gave to it His promise of perennial protection; and sent it forth to continue His work, with the commission: "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days to the end of the world."[9] Christ gave no hint that a book is to

[9] Mt. 28, 20.

take the place of the Church which He founded and endowed with authority as the custodian of His sacraments, the infallible teacher of His truth, the visible Kingdom of God on earth.

Relation. Yet the Book has its place and an important place. The Church has ever cherished the writings of her earliest teachers as the most precious of documents. They are historical works coming down from the days of her institution and from writers who were contemporaneous with the earthly life of Jesus Christ. As documents of history they stand as ancient witnesses of the origin of the Church. They tell of her foundation by Christ and of the constitution He gave her. Thus they stand at the head of the unbroken line of historical testimony that for 1900 years, through a thousand authors, always and everywhere bears witness to the living Church. And then the Church with the infallible voice of the teacher left by Christ, tells her children that these documents are not only authentic human history, but are even of divine inspiration and worthy to be bound up as a New and Christian Testament, with the Law and the Prophets of the Hebrew Bible. Henceforth the Christian Church and the Christian Scriptures are inseparable: and the two together—the one interpreting the other—are the Rule of Faith.

30. THE RULE OF FAITH.

The relative place of the Church and the Bible in the rule of Christian faith, is a problem that assumes immense proportions in the religious controversy of the last few centuries. The rule of Christian faith means the standard by which the teachings of the Christian religion are determined. It is the measure of belief. It is the way by which

Christians arrive at the right understanding of the principles of their religion. By its very nature such a norm is a prime determining factor in any religion. The practical importance of the subject is increased by the fact that the sects that went out from the Church in the sixteenth century repudiated the ancient rule of faith of the Christian Church and adopted a standard radically different. Influenced perhaps by the exigencies of the times, the Protestant party, already splitting into many sects, asserted the "Sufficiency of Scripture" and the individual's "right of private interpretation." The Bible and the Bible only becomes the Protestant rule of faith.

Protestant Rule. Charles A. Briggs in his Study of Holy Scripture, quotes the Reformers' rule as set forth in the Calvinists' French Confession and in the Anglican Thirty-nine Articles, respectively. "We know these books to be canonical and the Sure Rule of our Faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books, upon which, however useful, we cannot found any article of faith."

"The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of faith or thought requisite as necessary to salvation."

Its Fallacy. This was a principle unknown to Christian history, or to the Scriptures to which it now appealed. It ignored the Church with its supreme court, and made for individualism instead of the old Christian unity. Time soon proved that it was calculated to secure, not the unchangeable

truth, but as many opinions as there are heads.

A similar principle applied to the interpretation of our national constitution and laws, would mean social anarchy and the breaking up of our union. The Bible and the living authority of the Church, God had joined together as the indissolubly united teachers of Christianity. What God had joined together man presumed to put asunder.

"The Roman Catholic Church," comments Dr. Briggs, "has ever emphasized the real presence of the Divine Spirit and of Christ in the organism of the Church and in all the institutions of the Church. The Protestant churches, in their zeal against limiting the work of Christ and His Spirit to the operations of the Church, and in their efforts to maintain the independence of Christ and His Spirit of any and every means of grace, have tended to depreciate the Church and its institutions, and so to lose sight of the real presence of the living, reigning Christ and of the real presence of His Spirit in the Church and its institutions."

Against those who proclaim the Bible only as their rule of faith, the Bible itself may be invoked to prove that it teaches no such principle. On the contrary, the sacred book constantly bears witness that Christ founded His Church as the living teacher of His faith, "the pillar and ground of truth."

Search the Scriptures. Those who find themselves committed—perhaps through family antecedents—to the principle of the reformers, and think it worth while to attempt its defense, are wont to cite a couple of texts as settling the whole matter: "Search the Scriptures;"[1] and St. Paul's praise of the Bereans who searched the Scripture.[2] The first text they assume to be a universal imperative, a general command of God indicating the one only

[1] John 5, 39. [2] Act. 17, 11.

way for each man to learn His law. A study of the passage shows Christ not laying down a general law, like a precept of the Decalogue, but addressing Himself to particular Jews at Jerusalem, who sought to kill Him because He said God was His Father.[3] Nor is it even certain that Christ told these Jews to search the Scriptures. The Revised Version admits that it cannot be known whether the original Greek *ereunate* (Latin *Scrutamini*) is the imperative or the indicative mood.

Waiving this point, what does the passage say? "Search the Scriptures (or, ye do search the Scriptures) for in them ye think ye have eternal life: and they are they which testify to me. And ye will not come to Me that ye might have life." Thus instead of a revelation of the Christian rule of faith, we find this text to be a reproach to the Pharisees, who, although reading their Bible and thinking to find everlasting life therein, nevertheless would not receive Him to whom those Scriptures gave testimony, and through whom alone they could have that life. How like those who in our day search the Scriptures and yet repudiate the Church of Christ of which the New Testament is so eloquent!

The Bereans. At Berea, St. Paul told the Jews that the Master whose Gospel he was preaching, was the Christ of whom the Prophets had spoken. He confirmed the authority of his teaching by quoting the Old Testament passages foretelling the Messiah. Paul praised the Bereans for their generous eagerness in looking up the passages to which he had appealed. This merited praise was a very different thing from a proclamation to the Jews that their Scriptures were the one and sufficient rule of faith. Indeed the Jews would have searched in vain for Paul's teaching about Baptism and other articles of Christian doctrine, in the Scriptures whose study

[3] John, 5, 18.

this Apostle commended at Berea. Thus the text does not sustain the principle in whose favor it is so often quoted.

After the example of St. Paul, when dealing with those who already believe in the Bible, the Christian writer may urge his readers to verify the texts he quotes, that in the Bible they may behold the Church of Christ and from the Bible learn to hear the Church as the authoritative interpreter of God's word.

Tradition. Some perhaps lean toward this unwarranted rule of faith, because they have been told that the Catholic Church believes in Tradition as well as in the Bible: and to their minds, tradition has been made to suggest only folk-lore and unworthy fables; or the word may recall the reproach of Christ to the Scribes and Pharisees: "For leaving the commandment of God, you hold the tradition of men; the washing of pots and of cups and many other things you do like to these," and "make void the commandment of God that you may keep your own tradition."[4]

Thoughtful and candid people will not have to be told that the great Catholic Church teaches neither old wives' stories nor the doctrines and commandments of men, as part of the faith revealed by God. The honest man will inquire whether by tradition the Church perhaps means something quite different. The dictionary gives several meanings of the word. There are oral, written, legal, literary, human, apostolic, divine traditions. The Standard Dictionary defines tradition in a special sense used by the Catholic Church as "that body of Christian doctrine handed down through successive generations of its faithful, which is held by the Church to belong to the deposit of faith, even though some of

[4] Mk. 7, 8-9.

its parts may not be explicitly contained in Holy Scripture." It illustrates the definition from Cardinal Newman:[5] "Had Scripture never been written, tradition would have existed still: it has an intrinsic, substantive authority and a use collateral to Scripture."

St. Paul. The word tradition from the Latin *tradere* means to hand down, to teach. It often carries the significance of oral teaching; as where Paul recalls to the Corinthians what he taught them while in their city: "For I have received of the Lord that which also I delivered (*tradidi*) unto you."[6] Again St. Paul makes it include both oral teaching and the written word. "Therefore brethren stand fast and hold the traditions which you have learned whether by word or by our epistle."[7] So when the Church speaks of Divine Tradition, she means the teachings of the Divine Master which have been handed down from the Apostles. The teachings of the New Testament are just so much of that Divine Tradition committed to writing.

"**All Things Whatsoever.**" The importance of tradition is suggested by St. Paul's words: "Stand fast and hold the traditions which you have learned, whether by word of mouth or by our epistle." To ignore tradition and speak of "the Bible and the Bible only," is a position wholly unwarranted by the Bible itself. It involves the loss of most precious truths, including the authenticity, the inspiration, and the canon of the Scriptures, as well as the key to their understanding. St. Augustine in the fourth century, realized that apart from the constant traditional belief of the Church, he could find no satisfying argument for accepting the Gospels. It is upon the same traditional faith, reflected in the

[5] Essays Crit. and Histor. "Apost. Tradition," V. I., p. 118.
[6] I. Cor. 11, 23.
[7] II. Thes. 2, 14.

constant teaching and practice of the Church and witnessed in every page of her history, that even non-Catholic Christians receive the New Testament as an inspired book. And whether they realize it or not, it is tradition that they obey in keeping Sunday as the Sabbath of the New Law instead of the Saturday of the Old Covenant.

While the inspired writers do not pretend to record all of Christ's teachings,[8] our faith must include and the Church must teach "All things whatsoever" the Master has taught.[9]

Key to Bible. It is in arriving at the correct understanding of the words of Scripture, that the importance of tradition becomes fully manifest. Our American laws are not interpreted by the private judgment of the individual citizen nor even of the judge legally sitting in a case. They are interpreted in the light of history, of the precedents, of the decisions of competent courts and of the sense generally held by legal writers of acknowledged authority. In a word there is a traditional interpretation; and to depart from it is to depart from the original sense of the law.

Similarly "no prophecy of Scripture is of private interpretation."[10] That which was inspired by the Holy Ghost is to be safeguarded by the same Spirit of Truth whose guiding protection is promised to the Church forever.

The Supreme Court of the Church explains the sacred deposit of faith in no novel sense. But as circumstances call for the elucidation or settling of any point, her judges study the matter in the light of history, of the decisions of councils, of constant Christian practice, of the consensus of the whole Church. The Church has made her own the test of faith so well put by St. Vincent of Lerins: That is

[8] John 21, 25. [9] Mt. 28, 20. [10] II. Peter 1, 20.

Divine Tradition which has been held in the Church, always, everywhere, and by all,—"quod semper, quod ubique, quod ab omnibus."

With this traditional interpretation as a guide, the teachings of the Scriptures become wonderfully clear. The Church has no difficulty in knowing the sense of the words written about the Lord's Supper; because she knows what the Christians from the very beginning have believed about that divine institution. The same light illumines the passages about the constitution of the Church and the forgiveness of sins; the references to Purgatory and Confirmation; as well as many allusions which most probably would be missed by the mere reader of the bare text. When the individual and his private judgment usurp the office of the Church and this traditional judgment, there is sure to be sadly abundant evidence of the truth of St. Peter's warning that there "are certain things (in St. Paul's writings) hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."[11]

31. THE CANON OF INSPIRED BOOKS.

The Canon or catalogue of the inspired books consists of the following writings:

Old Testament.

Pentateuch or Law (Torah) of Moses
1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy
Josue (Joshua)
Judges
Ruth
1. Kings (1. Samuel)
2. Kings (2. Samuel)
3. Kings (1. Kings)
4. Kings (2. Kings)
1. Paralipomenon (1. Chronicles)
2. Paralipomenon (2. Chronicles)
1. Esdras (Ezra)
2. Esdras (Nehemiah)
Tobias
Judith
Esther
Job
Psalms
Proverbs
Ecclesiastes
Canticle of Canticles (Song of Solomon)
Wisdom
Ecclesiasticus
Isaias (Isaiah)

[11] II. Peter 3, 16.

Jeremias (Jeremiah)
Lamentations of Jeremias
Baruch
Ezechial (Ezeckiel)
Daniel
Osee (Hosea)
Joel
Amos
Abdias (Obadiah)
Jonas (Jonah)
Micheas (Micah)
Nahum
Habacuc (Habakkuk)
Sophonias (Zephaniah)
Aggeus (Haggai)
Zacharias (Zachariah)
Malachias (Malachi)
1. Machabees
2. Machabees

New Testament.

Gospel—Matthew
Gospel—Mark
Gospel—Luke
Gospel—John
Acts of the Apostles
Epistles of Paul to—
Romans
1. Corinthians
2. Corinthians
Galatians
Ephesians
Philippians
Colossians
1. Thessalonians
2. Thessalonians
1. Timothy
2. Timothy
Titus
Philemon
Hebrews
Epistle of James
1. Epistle of Peter
2. Epistle of Peter
1. Epistle of John
2. Epistle of John
3. Epistle of John
Epistle of Jude
Apocalypse (Revelation) of St. John

Deuterocanonical Books. The Catholic Canon of Scriptures, it will be noticed, includes books not found in the copies of the Bible with which many of my readers are familiar. They are Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Machabees and fragments of Esther and Daniel. On the ground that their scriptural character was doubted by some in the early days of the Church, the sixteenth century reformers printed these seven books in their Bibles under the classification of Apocrypha. These Scriptures were styled deuterocanonical or the second canon. They still supply lessons for the liturgy of the Church of England and are included in German Lutheran Bibles. The British and Foreign Bible Society ceased to print them in 1826. The American Bible Society follows the unfortunate example. According to Charles Augustus Briggs,[1] the reformers, in rejecting the deuterocanonical books, were influenced by two such unsafe guides as the subjective test of their feeling and by dogmatical considerations arising from their novel theory of faith and good works.

[1] Introd. to study of Holy Script. Ch. VI.

In proclaiming her canon of the Bible at the council of Trent, the Church only repeated what she had taught, and the body of Christians had believed, from the beginning. She stood by the Apostolic and Christian tradition. The canon of the Old Testament published at Trent was the canon of the Septuagint, the version of Scripture with which the Apostles were familiar. The New Testament does not directly determine the canon of the Old Testament. But of 350 quotations from the Old Testament found in the New Testament, at least 300 are from the Septuagint. The Jews were not agreed, in the time of Christ, about the canon of their Bible. The Holy Ghost speaking through the Apostles and the Church decides the matter.

The early Fathers repeatedly quote the deuterocanonical books as inspired Scripture. If they at times did not appeal to them in support of doctrines, it was because many Jews would not admit their authority. Before the canon was officially settled, individuals in the Church might disagree about its contents. A scholar and saint like Jerome might be mistaken. But when the universal Christian faith finds expression in the decisions of the Church, there is no longer room for doubt.

Inspiration. The Vatican Council teaches that the books of the Old and New Testaments are to be received as sacred and inspired, "because having been written by the inspiration of the Holy Ghost they have God for their author." The Council of Florence calls God the author of both Testaments, "for by inspiration of the Holy Ghost the saints of both Testaments have spoken, whose books (the Church) accepts and reveres." "It is in the same sense," says Wilmers, "that the Council of Trent calls God the author of both Testaments." The

Church has not defined more precisely the meaning of inspiration.

Gigot speaks of Biblical inspiration as a "divine and positive influence exerted upon certain men for the purpose of transmitting truth to others and in such a manner that the books compiled by the sacred writers have God for their author."[2]

Breen writes that inspiration "signifies that one is impelled by God, that the Spirit of God is in him, moving him to action and guiding him in that action. Hence God is the principal author, the principal cause; and the inspired agent is the instrumental cause.[3]

St. Paul teaches the divine impulse of the Holy Ghost on Scripture in general, in the words: "All Scripture inspired of God is profitable to teach," etc.[4] St. Peter says of the Scripture writers: "The holy men of God spoke inspired by the Holy Ghost."[5] Christ declares that "All things must needs be fulfilled which are written in the law of Moses, and in the prophets and in the psalms concerning Me."[6] Only by inspiration could the Old Testament authors thus write of Jesus Christ.

Though God is the principal author of the Scriptures, the inspired writers do not cease to be their human authors. The personality of each human author appears, as in any book, in his style, temperament, education, experience, and environment.

The inspired writers are intelligent free agents. They themselves may have been unaware of the fact of their inspiration. Inspiration is not identical with revelation. The inspired writers may record what they already know from personal observation,

[2] Biblical Lect. p. 351.
[3] Introd. to Holy Script. p. 19.
[4] II. Tim. 3, 16. Paul does not state which are the Scriptures inspired of God, nor that they alone are the Rule of Faith.
[5] II. Peter 1, 21.
[6] Luke 24, 44.

eye-witnesses, preëxisting documents and other aids. Verbal difference between the writers may exist even about so important a matter as the words of Christ at the last supper. Though the writer is inspired to teach a truth, the words in which he will express it are not necessarily revealed to him.

As the division of the books of the Bible into chapters and verses, and the numbering and punctuation of these, are very modern conveniences, unknown to the ancient codices, they are not matters of inspiration, as some sectaries have imagined.

By What Authority. In her successive Councils and in her daily teaching, the Church has constantly proclaimed that Canon of inspired books which has been the traditional Christian faith since the days of the Apostles. She has been true to history. But her teaching has even a greater authority. She has spoken as the official teacher left by Christ to be the custodian and interpreter of the Christian faith. Her decree is the decision of the Supreme Court of the Church of Christ. The infallibility with which Christ endowed His Church is sufficient warrant that the decision is the truth. Indeed only an infallible teacher could proclaim with satisfying authority, the Canon of inspired books.

32. THE CHURCH PRESERVED THE BIBLE.

The story is told of a nun whose tombstone in a mediæval cemetery bore the epitaph: "Her life-work was to transcribe the Bible." Her friends thought they could pay her no higher compliment. It may be said with all truth of the Catholic Church, that she has spent her life preserving the inspired books.

Ancient Times. The Catholic Church preserved the writings of the Apostles during their first three hundred years, when they were scattered through the different Christian communities. By the end of the fourth century she had officially determined the Canon of the New Testament. The inspired writings were separated from the mass of apocryphal literature which flourished in those early days. Henceforth the Christian Scriptures would take their place with the books of the Old Testament in the one Holy Bible.

Middle Ages. The Church preserved the Bible during the next thousand years from the Council of Carthage in 397, to the invention of the printing press in 1438. How much it meant to preserve the Bible and the other treasures of ancient literature, through those long centuries, it is almost impossible for us to realize. In those years, when Europe was developing from barbarism to civilization, the monastery, the center of whatever culture existed, had its scriptorium or writing-room. There men or women, whose lives were consecrated to God in the service of fellowman, were occupied day after day in the laborious task of copying books by hand. The infinite care with which they transcribed their volumes, and the wondrous beauty with which they often illuminated their manuscripts, have won the admiration and gratitude of succeeding generations. With all truth it may be said that to the religious children of the Catholic Church, we owe not only the Bible, but whatever of ancient literature has survived the ravages of time and remains to enrich our culture.

A beautiful illuminated manuscript Bible is one of the proudest possessions of our Congressional Library at Washington. Another Bible, the work of the twelfth century monks of Cluny, was bought by

Mr. J. P. Morgan for $25,000.00. The Vatican Library cherishes among its countless treasures, a Greek Testament of the eleventh century, written entirely in letters of gold.

Scriptorium. The venerable folios of the middle ages bound in curious skins or in heavy oak boards, with their exquisitely formed letters, their every initial a picture in colors and gold illustrating the chapter, recall Longfellow's vision of Friar Pacificus in the Golden Legend, finishing his Bible at the close of day:

"It is growing dark! Yet one line more,
And then my work for the day is o'er.
I come again to the name of the Lord,
Ere I that awful name record,
That is spoken so lightly among men,
Let me pause awhile and wash my pen;
Pure from blemish and blot it must be,
When it writes that word of mystery.

"This is well written, though I say it!
I should not be afraid to display it,
In open day on the self-same shelf,
With the writings of St. Thecla herself,
Or of Theodosius who of old,
Wrote the Gospels in letters of gold!
There now is an initial letter!
St. Ulric himself never made a better!
Finished down to the leaf and the snail,
Down to the eyes on the peacock's tail.

"And now as I turn the volume over,
And see what lies between cover and cover,
What treasures of art these pages hold,
All ablaze with crimson and gold,
God forgive me! I seem to feel
A certain satisfaction steal
Into my heart and into my brain
As if my talent had not lain
Wrapped in a napkin all in vain.

"Yes, I might almost say to the Lord,
Here is a copy of thy word,
Written out with much toil and pain,
Take it, O Lord, and let it be,
As something I have done for thee."

Early Printed Bibles. The first work printed on the printing press was the Bible. In the hundred years from the invention of the press in 1438 to the appearance of Luther's version of the Bible, no less than 626 editions of the Bible and portions of the Bible—such as the New Testament and Psalms—had been published in the different languages of Europe.[1] Among these printed editions were:

Language.	Entire Bible.	Parts.
Hebrew	12	(Entire O. T.) 50
Greek	3	19
Latin	148	195
Italian	20	
French	26	
Flemish	19	
Spanish	2	
Bohemian	6	
Slavonic	1	
German	30	

These incunabula Bibles are preserved in the great libraries of Europe. Specimens have found their way to America. The University of Notre Dame possesses a German Bible printed before Luther's translation. Among these early editions was the Complutensian Polyglot of Cardinal Ximenes (1437-1517), Archbishop of Toledo and regent of Spain. It was published in six folio volumes, at enormous expense. The colophon on the last page of the Apocalypse states that it was completed January 10, 1514. Six years earlier than Ximenes,

[1] Gigot, Biblical Lect. p. 311.

Erasmus published his New Testament dedicated to Pope Leo X.

The Vulgate. Latin editions were most numerous, as Latin was still the language of all educated men. The received Latin text got the name, the Vulgate, or popular version. This version was largely the work of St. Jerome, who was commissioned to make the translation by Pope Damasus, about A. D. 380. Jerome brought to his task a scholarship and critical method that have earned for him the title, Doctor of Scripture. He moreover had access to Hebrew and Greek texts which were ancient already in his day when the Vatican, the Alexandrian, the Sinaitic, our oldest codices, were fresh from the hand of the copyist, if indeed they existed at all. The Vulgate is the authorized version of the Catholic Church.

As the European nations developed a vernacular literature, it had become possible to translate the Bible worthily into their different languages. Besides the languages already mentioned, an Icelandic version was made in 1297. An Irish version appeared in 1349, and a Swedish version about the same time. An Ethiopic version was made at Rome in 1548. The Venerable Bede, one of the glories of Anglo-Saxon England, died in 735, while translating the last words of St. John's Gospel.

Foxe, the author of Foxe's Book of Martyrs, and a hot-headed anti-Catholic zealot, in a letter to Archbishop Parker, wrote: "If histories will be examined, we will find both before the Conquest (1066) and after, as well as before John Wycliffe was born as since, the whole body of the Scriptures was by sundry men translated into our country tongue." Sir Thomas More and Archbishop Cranmer bear testimony to the same truth.

Douay. The Douay version, made at Douay, and

at Rheims (1582), is the translation most in use among English-speaking Catholics to-day.

Modern Times. The Church still preserves the Bible; and indeed the Scriptures never stood in greater need of a faithful custodian. It is easy enough to-day to preserve and multiply copies of the sacred text. The modern press turns out a thousand impressions in a few hours. To-day the Bible needs to be preserved as the word of God. It needs to be kept for the children what it was for their forefathers. There is no danger that its material pages shall be lost. There is danger of the loss of the faith and reverence with which it was formerly read as a revelation from Heaven. Not only unbelievers, but men calling themselves Christian leaders, abusing Higher Criticism, bid us tear one book after another from the Bible, till if we listened to them all, we should have nothing left of the sacred volume but the covers. Meanwhile the Catholic Church brings to the defense of the Bible the whole weight of her authority and stands for the inspiration and truth of the Scriptures from Genesis to Revelation.

Church Loves Bible. In view of the facts of history, it is hard to understand how it is, that many otherwise intelligent people imagine that the Catholic Church does not love the Bible, that she kept it from the people before the Reformation and that even now she does not allow them to read it.

Had the Church not loved the Bible, she had only to neglect it during the thousand years and more when she was its sole custodian; and those who malign her to-day would have no Bible at all. Far from allowing the Bible to perish, she taught her consecrated children to give their lives to its preservation.

Before the invention of printing, Bible societies

did not indeed scatter copies of the sacred text with modern prodigality. When the manufacture of a single copy of the Scriptures cost perhaps years of a skilled workman's time, churches and schools were glad to possess one copy of the sacred text. Moreover when the nations were emerging from barbarism, reading was not a common accomplishment. Those who could read had access to the Bible and other treasures of the monastic libraries. Those who could not read learned the sacred wisdom from the lips of the priests;[2] and studied the Biblical lessons painted on the walls of the church, and blazoned on the stained glass windows, and carved on the doors, and celebrated in the feasts of the ecclesiastical year, and represented even dramatically in the moralities and mysteries and miracle plays. Let it not be forgotten that all the nations that are Christian to-day, were converted from paganism before the close of the middle ages.

The Church had so taught her children to revere the Bible as a letter sent to them by God Himself, that when some went out from her unity, whatever else they left behind, they took their Bibles with them. The manuscripts of the Apostles had crumbled to dust a thousand years before the Reformation. If Protestants love the Bible they will be ever grateful to the Catholic Church who made it possible for them to possess the Bible.

Catholics Use Bible. Discussing the calumny that the middle ages were ignorant of the Bible, Dr. Maitland, the non-Catholic English historian, writes in his "The Dark Ages":

"The fact to which I have repeatedly alluded is this—the writings of the Dark Ages are, if I may use the expression, made of the Scriptures. I do not merely mean that the writers constantly quoted

[2] Mal. 2, 7.

the Scriptures and appealed to them as authority on all occasions, as other writers have done since their day—though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought, and spoke, and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it, too, not exclusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and in documents of every description."

To-day Catholic book stores are well stocked with Bibles; which is the business man's answer to the absurd charge that Catholics are not allowed to read the Bible. Catholics are urged to read the sacred text. Leo XIII granted an indulgence of 300 days, to be gained once a day, and a plenary indulgence once a month—under the usual conditions—to those who devoutly read the Bible for a quarter of an hour each day.

Catholics, it is true, will not accept any and every volume calling itself the Holy Bible. They want only the real Bible. It must be a true translation and so a genuine copy of God's word. If a version can stand the test of the Church's inspection and merit her approbation, Catholics know it is the Bible. When the inspired text is altered and corrupted by men, it is no longer God's message. The wisdom of the Church's vigilant supervision of the publication of the Bible, is shown in the fact that the Revised Version recently (1872-1881) made by non-Catholic scholars, corrects several thousand passages of the King James' Bible—the authorized version of the Church of England. If the Catholic Church has made rules regulating the publication and reading of the inspired books entrusted by God

to her care, it will be found that they were made in the truest interests of both the Bible and the people.

The mind of the Church is seen in her practice. The prayers of the Mass and other services are redolent with Scripture. The Breviary or divine office recited daily by the priest and occupying about an hour, is mostly Scripture. Passages from the inspired books are read in the vernacular and explained at the Sunday Mass. Leo XIII and Pius X by their writings and by the creation of the Biblical Commission and the Institute of Sacred Scriptures, took practical means to defend the Bible by affording Christian scholars the opportunities to more than match the erudition of the rationalist critics.

Pope Leo XIII in 1893, wrote of the Bible: "This grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ."

Pope Pius VI wrote in 1778: "The faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and doctrine."

St. Odo of Cluny (d. 941) expressed the thought of the middle ages: "To neglect the reading of the Bible, is as if we were to refuse light in darkness."

Pope Gregory I (d. 604) wrote: "The Bible changes the heart of him who reads, drawing him from worldly desires to embrace the things of God."

St. Jerome (d. 420) says: "To be ignorant of the Bible is to be ignorant of Christ."

CHAPTER VII

SCIENCE AND RELIGION

33. SCIENCE AND THE BIBLE.

Men often misinterpret the Bible, and read into its text, things its inspired writers never thought of teaching. Again, men often mistake the unproved theories of speculators for the teachings of science. From these two fountains of error, arise many apparent contradictions between the Bible and science. Between the actual teachings of divine inspiration and the certain truths of natural science, there can be no real conflict. God is the author of both. All our views of truth are broken lights of the one Eternal Truth which is God. Religion and science both have their foundation in the unchangeable nature of the universal Creator. The scholar may recount the history of many a clash between the cosmic theories of students toiling, in their generation, in their respective fields of physics and of theology; but he will not speak of warfare between science and religion.

The following typical conversation between a gray-haired professor and a youthful student who thinks he has outgrown his faith during a year at his state university, may sufficiently view certain problems associated with science and religion. The arguments follow the respective articles in the Catholic Encyclopedia.

Bible Science. Student.—"If the Bible is in-

spired, why does it talk as though the sun rose in the east and set in the west?''

Prof.—''It speaks in the language of the day, and refers to the phenomenon according to appearances; just as we do popularly and outside of text-books, even at the present time. No systematic observations of the heavenly bodies were made by the Jews. The descriptive phrases used by the Sacred Books, as might be expected, conform to the elementary ideas naturally presenting themselves to a primitive people.''

Student.—''Why doesn't the Bible speak with scientific accuracy?''

Prof.—''It is not a text-book of science. If it speaks of astronomical or geological phenomena, it is generally by way of literary illustration,—to point a moral or adorn a tale. In no age or tongue does literature confine itself to scientifically accurate statement. Again Oriental literature especially revels in metaphor and poetic imagery. The confusion of the literal and figurative language, the realism and mysticism, the historical, typical and allegorical senses of the Hebrew writers, is the source of many of our Biblical difficulties.''

Student.—''How is it that the Bible and science flatly contradict each other in their teaching about the age of the human race.''

Prof.—''I was not aware that either the Bible or science had decided that problem. Scholars consider that the question is far from being definitely answered by Scripture or the natural sciences, and will probably never be settled.''

Days of Creation. Student.—''How can you expect an intelligent Catholic to believe that the world was made in six days of twenty-four hours?''

Prof.—''I do not know a single Catholic who holds such an opinion.''

Student.—"Isn't that what is clearly taught in the first pages of the Bible?"

Prof.—"Great scholars who have spent years in their study, do not find the first pages of Genesis as clear as you think them. One thing they do clearly teach is that God is the Creator of all things. That is their essential message."

Student.—"My opinion is that what you call days were in reality great epochs of time during which creation developed into its present condition. That corresponds better with modern scientific thought."

Prof.—"Your opinion is not new with yourself. It has been held for a long time by plenty of Catholic scholars like Holzammer, Pianciani, and the celebrated Hettinger."

Student.—"Is it the common theory of Catholic scholars?"

Prof.—"It is the view most commonly held. There are also other explanations of the Mosaic cosmogony. Von Hummelauer regards the six days as so many visions of Moses, without reference to time. Bishop Clifford and others regard the account of the creation as a hymn, in which the various portions of creation are commemorated on the days of the week. The Jewish Sabbath is thus emphasized. St. Augustine and St. Thomas of Aquin thought that the act of creation required but an instant and that Moses' account of its development is largely allegorical.

"You complain that disputes have prevailed as to the exact correspondence of the order of creation as recorded in Genesis, with the discoveries of modern astronomical and geological science. The wonderful thing is that the ancient account in its popular dress, should be so near the truth that there is possibility of dispute about the matter. Take all the other cosmogonies found in ancient

records, and which one would be even discussed as having any material correspondence with modern science? It was possible for a man of science sufficiently distinguished to be the President of the British Association to state that "it would not be easy even now to construct a statement of the development of the world in popular terms so concise and so accurate as the story of Genesis."

34. EVOLUTION.

Student.—"If the Bible account of the creation can be reconciled with the doctrine of evolution, my science need not interfere with my religion."

Prof.—"Pasteur's did not. If you know your science and practice your religion as well as he did, you will doubtless find that on being brought together the two will prove very agreeable friends."

Student.—"You are laughing at me. What I meant was, that I am glad a Catholic need not deny the theory of evolution."

Prof.—"The theory of evolution was first propounded (1809) by a French Catholic, Lamarck. Some forms of that theory are not incompatible with the principles of the Christian conception of the Universe."

Student.—"I thought Darwin was the founder of the theory of evolution."

Prof.—"Darwinism and the theory of evolution are by no means equivalent conceptions. Darwinism is but one form of the general theory of evolution. It explains the origin of species by natural selection, the breeding of new species depending on the survival of the fittest in the struggle for existence."

Student.—"You say there are various views or forms of the general theory?"

Prof.—"You may view evolution as a scientific hypothesis, or you may view it as a philosophical speculation. The former assuming that the various species of plants and animals on our earth have descended from extinct species and that the organic species are not constant or immutable, seeks to determine the historical succession of the different species and to show how in the course of the different geological epochs, they gradually evolved from their beginnings by purely natural causes of specific developments. Thus we have Darwin's 'natural selection,' Lamarck's 'inheritance of acquired characters,' and Mendel's 'segregation.' The scientific theory of evolution does not concern itself with the origin of life. It merely inquires into the genetic relation of systematic species, genera and families, and endeavors to arrange them according to natural series of descent or genetic trees."

Student.—"Is that opposed to religious teachings?"

Prof.—"No. As Knabenbauer states, there is no objection, so far as faith is concerned, to assuming the descent of all plant and animal species from a few types. Scripture does not tell us in what form the present species of plants and animals were created."

Student.—"And what about evolution as a philosophical speculation?"

Prof.—"Leaving the observation and classification of minute data and tangible facts, which is the scientist's field, and rising to the philosopher's uncertain realm of speculation, the theory of evolution as a philosophical conception considers the entire history of the cosmos as an harmonious development, brought about by natural law."

Student.—"Can this square with the Bible?"

Prof.—"The Bible says: 'In the beginning God

created heaven and earth.' The point of Genesis is less to describe the mode of creation, than to state the fact that the world is the creature of God. If God produced the universe by a single creative act of His will, then its natural development by laws implanted in it by the Creator, is to the greater glory of His divine power and wisdom. St. Thomas says: 'The potency of a cause is the greater, the more remote the effects to which it extends.' Suarez states another principle: 'God does not interfere directly with the natural order, where secondary causes suffice to produce the intended effect.' Thus conceived evolution is again in agreement with the Christian view of the universe.

"In the hands of atheists and materialists, who deny the existence of God, this theory is rendered ineffectual to account for the first beginning of the cosmos or for its law of evolution. Philosophy says that there is no effect without its cause: and natural science denies spontaneous generation—the independent genesis of a living being from non-living matter. Haeckel extended the selection theory of Darwin, and attempts to account for the whole evolution of the cosmos by means of chance survival of the fittest. As Haeckel does not admit the existence of God as the first cause, this atheistic explanation, which does not explain, this materialistic philosophy failing to account for effects by adequate cause, is compatible neither with science nor religion."

Student.—"What about the evolution theory when applied to man?"

Prof.—"That God should have made use of natural, evolutionary, original causes in the production of man's body, is *per se* not improbable. St. Augustine propounded this idea in the fifth century. But the human soul cannot be derived through

natural evolution from the brute, since it is of a spiritual nature; for which reason we must refer its origin to a creative act on the part of God."

Student.—"If the evolution theory is not necessarily antagonist to faith, why are many Christians so conservative about adopting it?"

Prof.—"Probably because they don't see any good reason why they should."

Student.—"Has not science proved it?"

Prof.—"Not at all. However pleasing to many minds and plausible as a speculation, it remains true that the evolution theory is only a theory. The origin of life is unknown to science; as is also the origin of the main organic types. As to the human race, the earliest fossils and the most ancient traces of culture refer to man, as we know him today. There is no trace of even a merely probable argument in favor of the animal origin of man."

Student.—"Perhaps they will yet find the missing link."

Prof.—"There is no chain which a missing link would complete, in spite of the romances of men like Haeckel."

Student.—"What opinion would you recommend to the common man?"

Prof.—"We know we were created by God: and the grave-yard will tell us that our bodies were made from the dust of the earth. Is it absolutely necessary at the present time, to insist on an opinion about the process?"

35. MIRACLES.

Student.—"Don't you think it is absurd, in our day, to speak seriously of miracles?"

Prof.—"It is never absurd to speak seriously of facts. It is the characteristic of our present spirit

of scientific investigation to speak very seriously of phenomena whose mysterious nature suggests that there are more things in heaven and earth than are accounted for in the philosophy of our physics and chemistry. Sir Oliver Lodge, perhaps at present the greatest English scientist, said in the very modern year, 1911:—'The region of the miraculous has been hastily and illegitimately denied. So long as we do not imagine it to be a region denuded of a law and order of its own, our denial has no foundation.'"

Student.—"So you really think they are facts?"

Prof.—"If they were not facts, they would not occupy the thoughts of serious scholars. Miracles are effects produced in the material creation, appealing to and grasped by the senses. The feeling of wonder which is excited in the observer and which gives its name to the phenomenon, is due to the circumstance that its cause is hidden and an effect is expected other than actually takes place. Hence in comparison with the ordinary course of things, the miracle is extraordinary."

Student.—"If a fact violates the laws of nature, I would not believe it even if I observed it with my seven senses."

Prof.—"The real scientist is very careful about the meaning of the words he uses. Only dilettanti with no reputation to lose, like many of the writers who contribute so-called popular science articles to the Sunday newspapers, can afford to be flippant. To deny a fact because it does not agree with your theory, would be as unscientific as to refuse credence to the testimony of men's senses, which is precisely the foundation on which the observations of the natural sciences are based. What you want to say is probably this. If you met a phenomenon that seemed to violate the laws of nature, you would

be very slow to give an opinion about it, and very careful in observing it and authenticating testimony concerning it. If you were finally convinced that you were dealing with a fact, extraordinary but real, even though it could not be accounted for by your theories, you would admit that it had its rightful place in the universe and you would set about to discover its nature and causes, and to ascertain whether it really did violate the laws of nature."

Student.—"But isn't it conceded that miracles would be in violation of all natural laws?"

Prof.—"Not at all. A miracle may be above nature, when the effect produced is above the native powers and forces in creatures, of which the known laws of nature are the expression. Christ did not violate any law of nature in raising Lazarus from the dead. He effected something quite above the powers of nature.

"Again, a miracle may be said to be outside or beside nature, when natural forces may have its power to produce the effort, at least in part, but could not of themselves have produced it the way it was brought about. Thus an effect takes place instantaneously, without the means or processes which nature employs. The changing of water into wine or the sudden healing of a large extent of diseased tissue by a draught of water, does not violate any law of nature. Nature produces the same effects but not in the manner of the miracle of Cana.

"Again miracles that seem contrary to the laws of nature, really imply an intelligent control of natural forces, and are not 'unnatural' in the sense of producing discord or confusion. The forces of nature differ in power and are in constant interaction. This produces interferences and counteraction of forces, biological, mechanical and chemical. Man

continually interferes with and counteracts natural forces about him. He studies the properties of natural forces with a view to obtain conscious control by intelligent counteraction of one force against another. Intelligent counteraction makes progress in chemistry and physics, and is used in the physician's prescription, in steam-locomotion and aviation. Man controls nature and can live only by counteraction of its forces. Though this goes on daily about us, we do not speak of natural forces being paralyzed or of nature's laws being violated. In a miracle is God's action, so counteracting and displacing and arranging the forces of nature, that they work out His will."

Student.—"Of course if one admits God as an intelligence and will, outside of nature and able to control it, in a way analogous to man's control, miracles are not impossible."

Prof.—"And don't you believe in God? To the materialist, atheist, and pantheist, miracles are merely natural events which the beholder can reduce to no law with which he is at present acquainted. Their view ultimately rests upon the assumption that the material universe alone exists. Mill admits Hume's argument against miracles from the 'uniform sequence' of nature, to be valid only on the supposition that God does not exist."

Student.—"Still I cannot see the purpose of miracles. I would have to get mighty good proof of any particular one, before believing it."

Prof.—"I am glad to be able to agree with at least your last sentence. While the general rules governing the acceptance of testimony apply to miracles as well as to other facts of history, the extraordinary nature of the miracle requires more complete and more accurate investigation. No critic is more exacting in his demands for proof of

an alleged miracle than is the Catholic Church. Still in the end, as even Huxley says, it is a question of evidence pure and simple.

"The purpose of miracles is the manifestation of God's glory and the good of man. The miracles of Christ may not have been necessary, but they appear most fitting and in accord with His mission: while they lead the people to glorify the power of God, they also served to endorse His messenger and open minds to receive His revelation. Man is created for God: and a miracle becomes a proof and pledge of God's supernatural providence."

36. LIST OF CATHOLIC SCIENTISTS.

The charge that there is a hopeless conflict between science and religion, may be best met by the very scientific method of observing the facts in the case. The history of the natural sciences affords overwhelming refutation of the fallacy that a man cannot be at the same time a scientist and a Christian.

The following is a very incomplete list of Catholic scientists. It is taken not from the departments of history and philosophy in which churchmen have always held eminent place, but from the natural sciences. The names will be recognized as those of the very giants in the different fields of scientific investigation. These Catholic scientists, together with other Christians equally illustrious, such as Newton, Kepler, Sir Humphry Davy, Farraday, Agassiz, Dana, Dalton, Cuvier, Leibnitz, Lord Kelvin, Sir Oliver Lodge, etc., are undying witnesses of the truth that there is neither warfare nor contradiction between the teachings of God's book of nature and His book of supernatural revelation.

Astronomy. Astronomy is rich in Catholic and

priestly names. Regiomontanus, the greatest astronomer Europe produced up to the 15th century, was Bishop of Ratisbon and tutor of Copernicus. Copernicus, who discovered that the sun is the center of our motion and that the planets revolve about it and on their axis, was a priest. Nicholas de Cusa was a Cardinal. Galileo, the father of experimental science, the inventor of the telescope, microscope, pendulum and the creator of dynamics, was a sincere Catholic. Gassendi, a priest of the 17th century, studied comets, dissipating the superstitious fear of them; and first observed the transit of a planet, Mercury, across the sun's disc. The Jesuit Secchi is the greatest authority on the sun. Piazzi, a monk, discovered Ceres and prepared the first standard catalogue of 7646 stars. The Abbe de Lacaille erected an observatory at Cape Town, where a catalogue of 10,000 stars was made from southern observations. Jean Picard, another French ecclesiastic, made the first accurate measurement of a degree of the meridian, which measure enabled Newton to establish the law of universal gravitation. Pope Gregory XIII in 1582, corrected the Julian calendar and gave us our present Gregorian system. Leverrier, discoverer of Neptune, is called the giant of modern astronomy. Plana's study of the moon all but exhausts the subject. De Vico and Grimaldi were Jesuits. Cassini, Boscovich, Maraldi, Castelli, Bianchini, Perry, Denza, are other Catholic names illustrious in astronomy.

Electricity. Galvani and Volta discovered the continuous current of electric energy, the foundation of telegraphy and telephones. Ampere discovered the Amperian or electro-dynamic theory. Abbe Nollet first observed the electric spark from the human body. Father Caselli, 1856, invented the Pantelegraph or copying telegraph. Nobili in-

vented the thermo-electric battery; Plante, the storage battery; Foucault, the first electric lamp; Gramme, the electro-motor; Marconi, the wireless telegraph. The seismographic and meteorological work of the Jesuits, at Havana, Manila and other observatories is appreciated for its practical as well as scientific value. Blot, Nollet, Carrè, Pacinotti are other Catholic names in electricity.

Chemistry. Lavoisier (1743-1794), is counted the founder of modern chemistry. Before him Schwartz, a monk of Cologne, had invented gunpowder (1320). His brother monk, Basil Valentine (b. 1394) founded analytic and pharmacological chemistry. Dumas measured the specific gravity of vapors and invented the theory of substitutions. Bacqueral led in electro-chemistry. Minkelers discovered the preparation of illuminating gas. Chevreul, Agricola, Van Helmont are honored names. Madame Sklodovska Curie is the heroine of radium and of Polonium, the latter metal being so named in honor of her native Poland.

Thermotics. The science of heat places Fourier at the head of its servants. Dulong and Petit discovered the laws of atomic heat. Melloni traced the transmission of heat. Regnauet prepared the table of the specific heats of solids. Mariotte, a priest, discovered the effects of caloric on the expansion of gases. Sanctorius made the first thermometer; Torricelli, 1647, the first barometer.

Physiology and Medicine. Couvier tells us that three Catholic professors, Vesalius, Fallopius, and Eustachius are the founders of modern anatomical science. Realdus Columbus discovered the pulmonary circulation of the blood. The observations of Cæsalpinus and Fabricius led Harvey, the pupil of Fabricius, to discover the greater circulation. Malpighi, father of comparative anatomy, introduced

the microscope into anatomical examination and discovered the capillary circulation from the arteries to the veins. Bichat, Santorini and Bellingeri studied the nerves and discovered their two systems. Guy de Chauliac, papal chamberlain, is the father of modern surgery. Steno, discoverer of Steno's duct and first to demonstrate that the heart is a muscle, was a Catholic Bishop. Paracelsus, Baglivi, Aselli, Fabricius, Columbus, Steno Varolius, Sylvius, Winslow, Fallopius, Eustachius, practically all the men for whom structures of the body are named, were Catholic scientists.

In the more recent phase of the development of medicine, the greatest names are Morgagni, father of pathology; Auenbrugger, father of physical diagnosis; Galvani, father of medical electricity; Laennec, founder of our knowledge of pulmonary disease; Claude Bernard, father of modern physiology; Theodore Schwann, whose discovery that all living tissues are composed of cells, laid the foundation of true progress in biological science; Louis Pasteur, whose labors in bacteriology raised medicine to a science and made him the immortal benefactor of mankind. All of these geniuses, with Redi, Johannes Mueller, Spallanzani, Santono, Lancisi, and many more giants of medicine and physiology, were Catholic men.

Mathematics and Physics. Mathematics received its great modern advancement when Rene Descartes, in 1637, invented analytic geometry. Gaspard Monge invented descriptive geometry and applied the infinitesimal calculus to the general theory of surfaces. Cauchy developed the calculus of imaginaries. Pascal aided Leibnitz in the invention of differential calculus. John Buteon, a priest, gave us the algebraic signs.

Mechanics revived under Galileo and his school

teaching of the laws of motion, of falling bodies, etc. Pascal taught the equilibrium of fluids, demonstrated the weight of air and invented the hydraulic press. Flavio Gioia invented the mariner's compass, 1302. Coulomb devised the torsion balance. The monk Gerbert invented clocks, 999. Guttenberg, 1438, invented the printing press.

Acoustics. Acoustics owes its mathematical foundation to the genius of Galileo. Father Marsenne is the first great authority on sound vibration. Couchy calculated the transverse, longitudinal and rotary vibration of elastic rods. Gassendi, Cassini and Picard were among the first to measure the velocity of sound.

Optics. Optics counts as its greatest name Fresnel, who discovered the undulatory theory. Biot discovered the laws of rotary polarization. Malus invented the polariscope, discovered the laws of double refraction and the phenomenon of polarization. Fizeau and Foucault measured the velocity of light. Grimaldi first observed diffraction. Lenses were invented by Armati, 1280; spectacles by the Florentine monk, de Spina, 1285; the camera obscura by della Porta, 1615; the magic lantern by Father Kircher, 1680; photography by Daguerre and Niepce, 1851. The X-rays was discovered by Roentgen.

Geology. Leonardo da Vinci, Frascatoro, Fabio Colonna, Bishop Steno, Buffon, Scilla, Vallisneri, Father Spada, Moro, Generelli, Donati, Sorginet, Bourgeois, Delauney, Lazzaro, Johannes Mueller are the great and Catholic names in geology.

Mineralogy. The priest René Just Hauy who created the modern science of crystallography, discovered both the laws of constancy of the primitive forms and the laws by which the secondary forms are derived from the primitive, and applied them

to the whole mineral kingdom. The Jesuit Campania invented the art of carving precious stones. Agricola is preëminent in metallurgy.

Geography. Geography is one of the oldest sciences, latitude and longitude being used before Christ. Yet most will give the first place in this department to Christopher Columbus. Columbus was stimulated by the works of Marco Polo, whom Alex. Humboldt calls the greatest traveler of any age. Magellan first circumnavigated the globe. Vasco da Gama rounded Good Hope and reached India by sea. Amerigo Vespucci gave his name to America. Balboa first beheld the Pacific Ocean. Orellana first navigated and Father Acuna first described the Amazon. Cortes explored Mexico and discovered California. Father Marquette and Joliet explored the Mississippi, which was discovered by De Soto. Mercator, Pizarro, La Salle, the Cabots, Le Caron, Cartier, Champlain, Hennepin, Membre and scores of other Catholic men, many of them priests and missionaries, have an undying glory in the early history of America; and have given the names of saints and heroes to the valleys and mountains, the towns and rivers of the land.

CHAPTER VIII

THE FATHERS

37. THE FATHERS.

In every century since the time of the Apostles there have been men who wrote in explanation or defense of the Christian faith. While not laying claim to the authority of the inspired writers, their works are nevertheless of very great importance. The Fathers are the witnesses of the faith and practice of the Christians of their generations. So they ever afterward have relation to both the Bible and the Church. While as Moehler says, "There must be Fathers of the Church, as long as the Church herself lasts," yet by the term "the Fathers," are generally understood those ecclesiastical writers of old, who on account of their learning and holiness of life, have been recognized as such by the Church. So that antiquity, as well as ecclesiastical learning, orthodox doctrine, holiness of life, and the approbation of the Church, usually enter into our concept of the Fathers.

Some of the Fathers on account of their greater learning and holiness have been honored by the Church with the title of "Doctors of the Church." Thus Saints Athanasius, Basil, Gregory of Nazianzen, John Chrysostom, among the Greeks; and Saints Ambrose, Jerome, Augustine of Hippo, Pope Gregory the Great, among the Latins, are styled the great Doctors of the Church.

Some early authors, though living in the Church, have not always, in their lives or writings, ex-

pressed her pure doctrine, and are technically called "Ecclesiastical Writers"; as Clement of Alexandria, Origen, Tertullian, Eusebius. Others again, like Novatian, who have left behind writings on matters of faith, but did not live in the communion of the Church, are styled "Christian Writers."

The Fathers are spoken of according to their language as Greek or Latin; according to their authority as greater or lesser; according to their age as apostolic, post-apostolic, early, later, anti-Nicene (before the Council of Nice, A. D. 325) and post-Nicene.[1]

Authority. These ancient Christian authors include, popes, bishops, priests and laymen. They preached in sermons; interpreted the Scriptures; wrote history; carried on controversy with Christians who had fallen into heresy and away from the Church; addressed apologies for their Christian faith to their neighbors who still sat in the darkness of paganism. They were often men of the highest culture which the Greek and Roman schools of philosophy and literature afforded; and they brought their genius and learning to the defense and exposition of the Christian religion. Their works are valuable for their splendid exhortations, their pregnant phrases carrying whole sermons in their bosoms, their devotion and spiritual life. But their writings have another value. They are the historical monuments of early Christianity. They are the record of the Church's traditional teachings and practice.

It is accordingly, an accepted principle, that "the agreement of all the Fathers of the Church together, in matters of faith and morals, begets complete certainty and commands assent, because they,

[1] "The False Decretals" of some 9th century writer in France or Spain have no authority in the Church. The claims of the Papacy in no way depend upon them.

as a body, bear witness to the teaching and belief of the infallible Church. The consensus, however, need not be absolute; a moral agreement suffices; as for instance, when some of the greatest Fathers testify to a doctrine of the Church and the rest, though quite aware of it, do not oppose it. Whatever, therefore, the Fathers unanimously teach as the divinely revealed tradition of the Church, must be accepted and believed as such."[2]

Patrology. There have always been in the Church, men who were able to appreciate the Fathers and willing to preserve their works. St. Jerome (d. 420) composed a book containing account of the lives and works of 135 writers beginning with the Apostles' age and ending with his own. This was continued by Gennadius of Marseilles (d. 496), St. Isidore of Seville (d. 636), and others. The Greek Patriarch Photius (d. 891) compiled a similar work. In more modern times Cardinal Bellarmine (d. 1621) cultivated Patrology in accordance with the rules of historical criticism. A century later the Benedictines of St. Maur and the French Oratorians wrought marvels in this department. The great Benedictine folios rejoice the heart of every book-lover; while their scholarship is the admiration of the learned. The field of Patrology has been constantly worked ever since by the most enlightened scholars, as the great mine of Christian antiquity. The Migne edition of the Fathers and early Christian writers comprises 379 large quarto volumes; 162 tomes of Greek and 217 of Latin writers.

The translation of many works of the Fathers into English by scholars at Oxford and Edinburg, had much to do with the Oxford movement in the middle of the nineteenth century. John Henry

[2] Schmid, Man. of Patrology, Ch. II.

Newman writes, "The Fathers made me a Catholic." Men found that the Church of the Fathers was identical in constitution and faith with the Catholic Church of the nineteenth century; that the Church of Rome in the days of Peter and Paul and Clement, was not different from the Church of Rome in our own days. The Fathers revealed to men that the Church of Christ had not failed but that like its founder, it is the same yesterday, to-day and forever.

List of Writers. The following is a chronological list of the principal ecclesiastical writers of the early centuries. The dates are sometimes only approximate.

The Apostolic Fathers. Didache or Doctrine of the Twelve Apostles; Barnabas d. 76; Clement of Rome d. 101; Ignatius of Antioch d. 107; Letter to Diogenetus; Hermas; Polycarp d. 166; Papias d. 160.

Apologists of the Second Century. Justin Martyr d. 167; Tatian d. 180; Athenagoras d. 130; Melito of Sardes d. 180; Theophilus of Alexandria d. 186; Hermias d. 200.

Third Century. Irenæus, Bp. of Lyons d. 202; Pantænus d. 200; Clement of Alexandria d. 215; Gajus d. 220; Julius Africanus d. 232; Hippolytus, Martyr d. 235; Tertullian d. 240; Minucius Felix; Pope Cornelius d. 252; Alexander Bp. of Jerusalem d. 252; Origen d. 254; Pope Stephen d. 257; Cyprian Bp. of Carthage d. 258; Novatian d. 262; Dionysius of Alexandria d. 264; Firmilian d. 269; Gregory Thaumaturgus d. 270; Archelaus d. 282.

Fourth Century. Pamphilus d. 309; Methodius d. 312; Peter of Alexandria d. 311; Arnobius d. 325; Lactantius d. 330; Juvencus d. 337; Eusebius of Cæsaria d. 340; Julius d. 352; Hilary of Portiers d. 366; Athanasius d. 373; Basil d. 379; Ephræm of

Syria d. 379; Optatus d. 384; Pope Damasus d. 384; Cyril of Jerusalem d. 386; Macarius d. 390; Gregory Nazianzen d. 390; Pacian of Barcelona d. 391; Diodorus d. 392; Didymus d. 395; Gregory of Nyssa d. 395; Siricius d. 398; Ambrose Bp. of Milan d. 397.

Fifth Century. Epiphanius d. 403; Sulpicius Severus d. 410; Chrysostom d. 407; Rufinus d. 410; Prudentius d. 410; Synesius d. 413; Jerome d. 420; Theodore of Mopsuestia d. 428; Augustine of Hippo d. 430; Nilus d. 440; Paulinus d. 431; Isidore of Pelusium d. 440; John Cassian d. 435; Dionysius the Areopagite; Cyril of Alexandria d. 444; Eucherius d. 449; Hilary of Arles d. 449; Vincent of Lerins d. 450; Peter Chrysologus d. 450; Prosper of Aquitaine d. 463; Sedulius d. 455; Theodoret of Cyrus d. 458; Pope Leo I the Great d. 461; Salvian d. 490.

Sixth and Seventh Centuries. Ennobius d. 521; Boethius d. 525; Fugentius d. 533; Cæsarius of Arles d. 542; Benedict, founder of the Benedictine order d. 543; Cassiodorus d. 570; Gregory of Tours d. 594; Venantius Fortunatus d. 602; Gregory the Great d. 604; John Climacus d. 600; Isidore of Seville d. 636; Sophronius d. 638; Maximus d. 662; Anastasius Sinaita d. 700; John Damascene d. 754.

38. RÉSUMÉ OF PART SECOND—THE CHRISTIAN CHURCH.

As Saul of Tarsus, breathing out threatenings and slaughter against the disciples of the Lord, journeyed toward Damascus, armed with letters for the arrest of any Christians he might find there, he was suddenly blinded with a light from Heaven and thrown from his horse to the earth; and he heard a voice saying unto him:[1]

"Saul, Saul, why persecutest thou Me?" When

[1] Act. 9, 1-6.

Saul answered, "Who art thou, Lord?" the Lord made answer: "I am Jesus Christ whom thou persecutest." Thus Jesus Christ identifies Himself with the Church which He founded to continue His work in the world. To persecute His Church even with intentions as good as Saul's, is to persecute Himself. To oppose His Church in its divinely given mission, is to oppose His own work,—to interfere with the instrument through which He speaks His truth and brings the benison of His ministry and the salvation of His cross to all men and all ages.

Later on when the Apostle Paul realized the intimate union between Christ and His Church, he repented of the misguided zeal which made him an unwitting persecutor of Christ. "I am not worthy to be called an Apostle," he declared, "because I persecuted the Church of God."[2] Through his tears of repentance, he saw the more clearly that the Church is the instrument of Christ and that Christ is the life of the Church. Again and again he speaks of the Church as the mystical body of Christ.[3] Christ is the living and life-giving Head of the Church.[4] After Paul, Christian writers have well called the Church the continuation of the Incarnation.

While those without have admired its splendid organization, those within, conscious that the secret of its vitality is Jesus Christ, think of the Church, not merely as an organization but as a living organism.

In the second part of our work, we have studied the Christian Church—as a society, as a teacher, and in its relation to the Holy Scriptures. We have beheld the Church in the promise of Christ recorded

[2] I. Cor. 15, 9.
[3] Eph. 4, 12-16; Col. 1, 24; I. Cor. 12, 27; Rom. 12, 5.
[4] Eph. 4, 15; Col. 1, 18.

in the Bible, and in the realization of those promises in history—a visible society abiding through the ages, bearing infallible witness to the teachings of Christ, preserving and interpreting the pages of the inspired writers, presided over by the successors of the Apostles, and marshaling the army of Christ in the unity of faith and charity. At the head of this visible Kingdom of God on earth, is the successor of St. Peter, feeding the sheep and lambs of the flock, as the vicar of Christ who is ever the divine invisible head of the Christian body. Around the City of Rome, which Providence gave to St. Peter as the capital of the Church, and around its Bishops, who have succeeded the prince of the Apostles in his primatial office, has centered the history of the Christian Church since the days of Christ.

Dr. Charles Augustus Briggs, the eminent non-Catholic theologian, bears the following witness to this relation of the Papacy to the Church of Christ.

"The Papacy is one of the greatest institutions that has ever existed in the world; it is much the greatest now existing, and it looks forward with calm assurance to a still greater future. Its dominion extends throughout the world over the only Œcumenical Church. All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen centuries to St. Peter, appointed by the Savior of the world to be the Primate of the Apostles. It commands the great central body of Christianity, which has ever remained the same organism since Apostolic times. All other Christian organizations, however separate they may be from the parent stock, have their share in the Papacy as a part of the Christian heritage, and are regarded by the Papacy as subject to its jurisdiction. The authority of the Papacy is recognized as supreme in

all ecclesiastical affairs, by the most compact and best-organized body of mankind; and as infallible in determination of doctrines of faith and morals when it speaks *ex cathedra.*

"We shall have to admit that the Christian Church from the earliest times recognized the primacy of the Roman Bishop; and that all the other great Sees at times recognized the supreme jurisdiction of Rome in matters of doctrine, government and discipline.

"The history of the Papacy has been a history of storm and conflict. About it have raged for centuries the greatest battles in all history. The gates of hell have been open in Rome, if anywhere in this world. . . . And yet these forces of evil have always been driven back. When the conflict has subsided, the Papacy has stood forth stronger than ever. Is there not historic truth in saying, 'The gates of hell have not prevailed against it'? Are not the words of Jesus to St. Peter equally appropriate to his successors? 'Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when thou art converted, strengthen thy brethren.'"

PART THREE

CHAPTER IX

CHRIST OUR HIGH PRIEST

39. THE SEVEN SACRAMENTS.

Jesus Christ is the Way, the Truth and the Life. He is our King, our Prophet, our Priest. Through the Church by which Christ continues His work in the world, He still exercises His three-fold office. We have studied the Church as a society and as a teacher. She is a society in order that she may be a teacher. She is a teacher, that through the truth taught, the lives of her children may be brought into union with the Eternal Life. That is the final purpose of all her activities. In the present chapters we shall observe the means by which Christ applies the grace of His eternal priesthood to the daily lives of men.

Stages of Life. From cradle to grave the Church consecrates with sacramental rites, every stage of man's life journey; yea and in the face of death abandons him not, but sends her prayers after his soul even to the judgment throne of God, while over the tomb that holds his mortal remains she raises the Cross, the symbol of her faith and hope.

Thus in Baptism the child of Adam is born into the supernatural life of Christ and started on its career of Christian faith and service. As the years bring the youthful Christian face to face with the

battle of life, the Sacrament of Confirmation furnishes him with the armor of the soldier of Christ. If the Christian falls mortally wounded by sin, the Sacrament of Confession restores the spiritual life. In the Eucharistic Sacrament, the Christian finds real union with God as the life-giving food of the soul. With manhood comes the call to a worthy life-work. If the call be to the domestic hearth, the Sacrament of Marriage unites the two lives for God and blesses their home. If the vocation be to the Christian ministry, the Sacrament of Holy Orders consecrates the chosen life to its divine work and confers the powers of the priesthood. Finally when the Christian hovers between life and death, the Church is at his side with the sacred oils of Extreme Unction bringing health to the body, if God so wills; or strength to the soul to greet the silent messenger with the supernatural courage that comes of union with Christ.

Matter and Spirit. The Seven Sacraments of the Christian religion are channels of the divine grace by which Jesus Christ elevates man to supernatural union with God and blesses with needed help every stage of his life. In the Sacraments Christ employs material signs full of meaning and beauty. This is in harmony with our human nature, made up as it is, of body as well as spirit; and it is in harmony with His incarnation wherein "the Word was made flesh and dwelt amongst us." But the sacraments are more than mere symbols. They are fountains of divine grace. We are baptized with water and the Holy Ghost. We are confirmed with oil and the Holy Ghost. We are ordained priests by the imposition of hands and the communication of the Holy Ghost. "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them," were the words of Christ to His Apostles at the

institution of the sacrament by which the Christian separated from God by sin, would again be enlivened by the Spirit of Sanctity. In the Eucharist, under the species of bread and wine, we really receive Jesus Christ.

Definition. Deharbe defines a sacrament as a visible sign, instituted by Jesus Christ, by which invisible grace and inward sanctification are communicated to the soul.

The Sacraments, says Spirago, are sensible signs instituted by Christ by means of which the graces of the Holy Spirit are communicated to us.

The definition of a sacrament includes three elements: the outward sign, the inward grace, the institution by Jesus Christ.

Mysteries. The Sacraments are bound up with several of the deepest mysteries of the Christian religion. To have any understanding of the Sacraments and the importance of their place in the Christian dispensation, it is necessary to know something of the divine grace of which they are the channels; the atonement of Christ which makes that grace possible; the supernatural life to which sanctifying grace raises man; original sin by which man lost that supernatural life in Adam's fall. Nature and grace; natural and supernatural; human and divine; the free will of man coöperating with the grace of God unto its own salvation, or rebelling against His law unto its own ruin; the silent ministration of the Holy Spirit; salvation wrought by Jesus Christ and conveyed to the individual soul by the sacramental channels; these mysteries are the key to the Christian religion. Though we may not fully understand, we can rightly apprehend the mysteries made known by divine revelation.

Having established the authority of the Church as the infallible custodian and teacher of divine

revelation, we can listen now to her voice and with fullest conviction accept her teaching of the mysteries of the Christian faith. In making a brief statement of truths necessary for the understanding of the Sacraments, our great argument will be: thus saith the Church. For behind the voice of the Church is the sanction: thus saith the Lord.

40. EXALTATION AND FALL.

Of all creatures of earth, it is man who is made in the image of his Creator. God made man to His own likeness by the fact that He endowed man with qualities which give us a resemblance, however imperfect, to God Himself. Some of these qualities belong to the integrity of our human nature, either as forming part of it, or resulting from it or in some way due to it. They are called natural gifts. Such natural gifts are body and soul, intellect, free-will and immortality.

Natural and Supernatural. But besides these natural gifts and the life and happiness which their possession makes possible, God raised man to a destiny far surpassing the powers and rights of our human nature. From the shadows and reflections of a merely natural knowledge of God, we are called to behold Him face to face in Heaven. From being mere creatures, we are called to be the adopted children of God, and not only to share His celestial home, but even His own divine nature. These gifts are supernatural and make us the supernatural image of our heavenly Father. The elevation of man to a supernatural state is well described by Scripture, as the gift of a new and higher life. With the grace of this supernatural life, are given the powers and faculties so to say, needful for its activities and enjoyment. And the happiness of supernal union

with God of which it makes us capable, becomes henceforth our supernatural destiny.

Man's Exaltation. These supernatural gifts, then, are no wise due to man's nature. They are the free gift of the Creator's loving goodness. They bestow a life to which the powers of nature could never attain nor its proper needs lay claim. This divine gift of a higher life with God, is well called the Grace of Sanctification. For by this Sanctifying Grace man is exalted above the exigencies of his own humble nature and destined to be a partaker of the Divine Nature itself.[1] This union with God is our supernatural life. From being merely creatures of God we are given "power to be made the sons of God." "You have received the spirit of adoption of sons, whereby we cry, Abba-Father."[2] As children of God we receive the right of heirs to Heaven. Our nature of itself would be capable only of a natural knowledge of the Creator, and destined for a natural happiness. Our elevation to the supernatural order makes it possible for us to enjoy the supernal knowledge and bliss of the Beatific Vision; to be united with God and participate in His divine life. "Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be, the sons of God. . . . We are now the sons of God and it hath not yet appeared what we shall be. We know that when He shall appear we shall be like to Him, because we shall see Him as He is."[3]

Man's Fall. Our first parents were thus created not only with their natural endowments, but also with supernatural gifts of God. In Adam the human race was destined for supernatural life and happiness. In his disobedience to the law of the Creator sin entered our world with its train of woe-

[1] II. Peter 1, 4. [2] Rom. 8, 15. [3] I. John 3, 1-2.

ful consequences. In turning away from God in the sin of disobedience, our first parents destroyed the union with God which was the supernatural life of their souls. They lost the adoption of the children of God conferred in sanctifying grace. They retained the natural life of creatures, but forfeited the participation in the divine life given them as sons of God. Their supernatural gifts were gone. All that belonged to their nature remained indeed, but suffered in the loss of the supernatural gifts by whose association the natural faculties had been ennobled. The understanding was darkened; the will was weakened. Adam and Eve went forth from the happiness of Paradise to till the earth in the sweat of their brow; to die; and unless forgiven by God and raised again to the supernatural life which they had lost, to remain separated from God forever.

Death of Soul. Our natural life consists of the union of body and soul. Human death consists in the separation of body and soul; not in the annihilation of either; body as well as soul, however much changed, survives death. The supernatural life of the soul consists of the supernatural union of the soul and God. The death of the soul consists, not in its annihilation, for it is immortal, but in its separation from God. Original sin is called by the Church, the death of the soul.[4]

Original Sin. The children of Adam inherit from him human nature unadorned with supernatural life. We are born without sanctifying grace and the union with God which it confers. We have the life that belongs to our nature, but not the supernatural life to which nature had been generously elevated. Nor are we simply as though we had never been raised to the supernatural life. We are

[4] C. Trent. Sess. V., Can. 3.

like children who have been bereft of an inheritance by the folly of their ancestors. After being destined by God for a supernatural end, human nature is robbed by man of the means to that end. The inheritance has been squandered by our common father. The sin of the father is visited upon the children. The children of Adam are conceived in the state of original sin.[5] And to original sin, they add their own personal transgressions of the divine law.

Original sin does not consist in concupiscence; nor in disharmony between reason and sense; nor in bodily death or affliction; nor in total depravity of our human nature; nor in a mere imputation to us of Adam's sin. Though it impaired, original sin did not efface in man the natural image of God. However weakened, human nature is intrinsically the same.

Original sin is the state of separation from God our supernatural end; or what comes to the same, it is the privation of sanctifying grace brought upon Adam's descendants by his disobedience. We may consider sin as an act and as a state. As an act it may be the work of an instant; but the state resulting from the act is permanent; and so long as man perseveres in this state of sin he is a sinner. The act of Adam has become the state of human nature. The state is one of separation from God and can be changed only by a fresh gift of sanctifying grace. It is the death of the soul in the same manner as sanctifying grace is the life of the soul.

Had God created Adam without sanctifying grace, man's state would not have been a state of sin. It became a state of sin by its relation to the sin of our first parents. Our ancestors gave to their

[5] Many are impressed with what they consider the striking analogy between the Christian doctrine of original sin in the spiritual order, and the doctrine of heredity in the physical and moral order.

descendants the human nature that they possessed and that was human nature robbed by sin, of the gift of supernatural life. So we are born with this effect of original sin on our personally innocent souls. There is no evidence that the pain of sense or positive punishment is connected with original sin for such as have not committed personal sins. The punishment is the loss of the adoption of the children of God conferred in sanctifying grace, and of the right to supernatural bliss connected with sanctifying grace. The fall was from the supernatural state to which, not by its right, but by God's grace, human nature had been elevated.

41. THE REDEMPTION OF CHRIST.

"As by one man sin entered into this world and by sin death, and so death passed upon all men in whom all have sinned. . . . Therefore as by the offense of one unto all men (came judgment) to condemnation; so also by the justice of one (came grace) unto all men to justification of life. For as by the disobedience of one man many were made sinners; so also by the obedience of one many shall be made just. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting."[1] Thus St. Paul speaks of man's fall in Adam and redemption by Christ.

God who was good enough to give man a wonderful nature and more wonderfully raise it to a participation in His own divine life, was too merciful to abandon man in his fall. Even to the stricken Adam, God gave the promise that the priceless grace which had been forfeited, should be redeemed.[2] Man was of himself unable to arise from

[1] Rom. 5, 12-21.
[2] Gen. 3, 15; 12, 3; 49, 10; Deut. 18. 18; Is. 53, 4-7.

his fall; to atone for the offense committed against the Infinite; or to recover the sanctifying grace which was entirely above his nature and the unmerited gift of God. Jesus Christ came in the fullness of time, as the Redeemer. Uniting to His divine nature, the human nature of the race which He was to redeem, Christ restored the order of salvation, offering Himself by His death on the cross as a ransom for mankind.

Redemption. The reconciliation of man with God might have been effected without the incarnation of the Son of God. The benevolence of God could have pardoned man's offense without condign satisfaction, and restored him to the supernatural state. Christ having come among men might have effected the redemption by any act. The greatest benevolence of God appears in this, that our Good Shepherd willed to lay down His life for His sheep; Our Friend chose to show the greatest love that one friend can have for another, by giving His life for His friends—the sinners of the world.[3]

"In Christ, the second Adam," says Spirago, "the head of the human race suffered for his members. We know by experience of daily life that vicarious atonement is possible. Not only property, but disgrace or glory may be bequeathed to posterity. A family, nay, more a whole nation, will be proud of a great man born in their midst; and on the other hand nations are sometimes severely chastised for the sins of individuals. Original sin (in an altogether different order) has become the heritage of humanity. And in like manner the merits of one may become the heritage of all mankind. Christ is the true Paschal Lamb, the sacrifice of which did not liberate one nation from the yoke of

[3] Theologians discuss whether the Incarnation would have taken place if man had not fallen.

Pharaoh, but the whole human race from the servitude of sin."

Applied Through Sacraments. It is the will of God that all men should be saved.[4] Christ gave Himself a redemption for all.[5] The son of man died for humanity. The death on the cross was the climax of the life of Jesus Christ. "If I be raised up," He had said, "I shall draw all to myself."[6] The cross becomes henceforth the symbol of salvation, the standard of the Christian faith. The merits of the cross flow to men through the sacraments which Christ instituted as means of applying His grace to the individual soul. Man cannot raise himself to the supernatural life. It is the gift of God. As God wills our salvation, He stands ever present ready to do His part. The Sacraments work *ex opere operato.* Man also, however, must do his part. He must work with God's grace. If some are lost it is because they failed, by such cooperation to make their own, the salvation offered by Jesus Christ. The medicine cannot produce its effect unless the sick man receives it. If the Sacraments are properly received they cannot fail of their blessed effect. God is faithful. To bring the benefit of the sacrifice of the cross into the lives of men, to communicate to them the Divine Spirit and so unite them with God, Christ instituted the Seven Sacraments and left them with the Church as the divine instruments with which she would accomplish His work. He entrusted their administration to the "dispensers of the mysteries of God,"[7] the Apostles and their successors in His priesthood.

Grace. To help toward some understanding of the Sacraments, it is necessary to give attention to

[4] I. Tim. 2, 4.
[5] I. Tim. 2, 6; II. Cor. 5, 14; Rom. 8, 32.
[6] John 12, 32.
[7] I. Cor. 4, 1; II. Cor. 5, 18-21.

the word "Grace," which is continually employed by writers on the spiritual life. The word is used in several senses. In the widest sense, grace means any gift, natural or supernatural, bestowed by God's benevolence. In a stricter sense, the word refers to supernatural gifts.

These gifts may be either external or internal. The Gospel, the miracles, the example of Christ are external graces. A book, a sermon, a sickness, as being occasions of grace are sometimes called external graces. Internal graces are the divine influences which move our souls preparing them for the attainment of supernatural happiness and endowing them with supernatural life. They include the supernatural enlightenment of the mind and inspiration of the will, and other gifts bestowed on us by God for our supernatural end, and finally the gift of supernatural life itself. Grace in this strictest sense, is divided into actual and sanctifying grace.

Actual Grace. Actual grace consists in the supernatural enlightenment of the understanding and inspiration of the will, to shun what is evil and to will and do what is good. It is called actual because it is not a permanent quality, but an act of help,—a transient divine influence upon the soul. These transient graces do not themselves sanctify us. If we coöperate with them they prepare us for sanctifying grace. They arouse or solicit our natural faculties to do good and avoid evil; or they aid the will in its free resolve; or they strengthen the will in the execution of its good purposes. Grace is necessary to everything that is profitable to our eternal salvation. God gives sufficient grace to all men. Grace does not impair the freedom of man's will, and may be rendered inefficacious by man's will.

Sanctifying Grace. Sanctifying grace is an inward gift communicated by God to the soul, in virtue of which man is made holy and pleasing to God, a child of God and an heir of Heaven. It is also called habitual grace, because it is an abiding quality. When endowed with it we are in the state of grace. By sanctifying grace fallen man is raised again from the death of sin to supernatural life. He receives internal justification and regeneration. The Holy Spirit, together with the virtues of faith, hope and charity are communicated to the soul. In sanctifying grace, "the charity of God is poured forth in our hearts by the Holy Ghost who is given to us."[8] The Holy Ghost dwells in us, as in a temple.[9] The supernatural union with God begun on earth in the gift of sanctifying grace, unless destroyed by man, will continue for all eternity.

Channels of Grace. The Sacraments give sanctifying grace or increase it in the soul. Baptism and Penance are sometimes called the Sacraments of the dead because they may be received by those who are spiritually dead by sin, to whom they then give supernatural life. Confirmation, Holy Eucharist, Holy Orders, Matrimony and Extreme Unction are called the Sacraments of the living because they presuppose the existence of supernatural life in the soul. The Sacraments increase sanctifying grace in souls in which it already exists. As each Sacrament was instituted for a particular end, besides sanctifying grace each confers its own special effect which is called sacramental grace. Baptism, Confirmation and Holy Orders produce an indelible character on the soul and can be received only once.

Atonement. The redemption is as inscrutable a mystery as the personality of the Redeemer. The syllables of the word atonement make at-one-ment.

[8] Rom. 5, 5. [9] I. Cor. 2, 4.

"Why, according to our faith," says a Jesuit writer,[10] "did the Eternal Word come down and adopt our human nature? To vindicate the injured honor of God, say some. To open Heaven to sinners, say others. They mean the same. For what is the injury done to God? That He is not loved! Why is Heaven closed to sinners? Because they do not love God! The one thing that the Creator wished from the beginning was to be loved. This is the glory of God, the expression has no other meaning. God is love.

"His love for Himself in His interior glory—His eternal life. This is life, to love. This is true life for creatures, to love their Creator. It is this we mean when we speak of the external glory of God. The happiness of the three Divine Persons comes from the enjoyment of that charity which makes them one. Happiness for a created intellectual being is knowing God, to love Him. Therefore the glory of God and our happiness is one and the same thing, that we should possess the joy of knowing and loving God. Therefore again the generosity of the Second Person of the most Blessed Trinity was especially admirable and kind, because He so elevated our helpless nature as to render back to it the capacity for love."

[10] D. A. Merrick, S. J. Messenger, Dec. 1901, p. 1099.

CHAPTER X.

BAPTISM

42. BAPTISM—THE CHRISTIAN'S BIRTH.

As Adam is our natural parent and we owe to him our natural life; so Christ is our supernatural father and to Him we owe our supernatural life. Through Baptism we are born again; born into the family of the second Adam. Through this laver of regeneration, the Redeemer restores us to the supernatural state lost by sin. In the words of Christ, sanctifying grace with its raising of man to a supernatural union with God, is described as the gift of a new life. The man receiving from Christ the inheritance of grace lost in Adam and redeemed in the Savior. is "born again." At the entrance of His Kingdom stands the sacrament of Baptism through which the soul, void of the life of grace, is born into the divine life of Christ's adopted family.

Spiritual Birth. All that the Church teaches concerning Baptism is outlined in the words of Jesus Christ to Nicodemus:[1]

"And there was a man of the Pharisees named Nicodemus, a ruler of the people. This man came to Jesus by night and said to Him: 'Rabbi, we know that thou art come a teacher of God, for no man can do these things thou dost, unless God is with him.' Jesus answered and said to him: 'Amen, amen, I say to thee, unless a man is born again, he cannot enter the Kingdom of God.' Nicodemus said to Him:

[1] John 3, 1-6.

'How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again?' Jesus answered: 'Amen, amen, I say to thee, unless one be born again of water and the Holy Ghost, he cannot enter the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit.'"

The last command of the Master to His Apostles was:[2] "Going therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost." "He that believeth and is baptized shall be saved."

Apostolic Practice. The Apostles and early Christians have left ample evidence of the faith and practice of the primitive Church, concerning this sacrament. To them it was the channel bringing from the cross to the individual soul the living waters of redemption. It was the font for washing away the leprosy of sin. And it was the birth of the soul into the supernatural life. All must receive Baptism. For were not all sinners? The adult labored under his personal transgressions; the personally innocent child under original sin. All were children of Adam. For all, the grace once lost must be redeemed. The second Adam came for all. Through Baptism, sin that kills the soul—original sin in all; personal sin in the actual sinners—is destroyed. Through Baptism men are born into the family of the Christian Church and into the spiritual life.

So we find the Apostles baptizing. "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of your sins and you shall receive the gifts of the Holy Ghost."[3] Thus cried St. Peter on the first Pentecost, when the Apostles baptized thousands. "Rise up and be baptized, and

[2] Mt. 28, 19; Mk. 16, 16. [3] Act. 2, 38.

wash away thy sins invoking His name,"[4] was the message of the humble priest who baptized the future Apostle of the Gentiles and was the instrument of God's grace in transforming Saul of Tarsus into St. Paul. Again when Philip found that the Eunuch of Candace, in whose chariot he was riding, was properly disposed, he baptized him as soon as they came to some water along the road.[5]

Necessity of Baptism. St. Paul explains the motive of this zeal, in the doctrine: "He (Christ) saved us by the laver of regeneration, and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly."[6]

The Church has always held that Baptism is not merely a symbol of the supernatural life, but the channel that conveys it to the soul. In Baptism we receive sanctifying grace. Actual graces may prepare us for Baptism and lead us to the sacred font. But if we mistake these calls of grace and to grace, for the possession in ourselves of the grace of sanctification, we deceive ourselves. Nicodemus came believing in Christ and anxious to be His disciple: and to him the Master said: "Unless one be born again of water and the Holy Ghost, he cannot enter the Kingdom of God." Actual graces were drawing Nicodemus to the grace of sanctification. Could he reach that state by neglecting the means ordained by God? Even after Saul was struck by the blinding light, the disciple sent to him by God, said: "Rise up and be baptized and wash away thy sins." When St. Paul found disciples at Ephesus, who had been baptized only with John's baptism of repentance, though they already believed in Christ, the great Apostle judged it necessary to baptize them with the Christian sacrament, as a means of their receiving the Holy Ghost.[7]

[4] Act. 22, 16. [5] Act. 8, 36-37. [6] Tit. 3, 5. [7] Act. 19, 2-5.

Baptism of Blood. The sacrament of Baptism is the ordinary channel of spiritual life, and for those who know it and can receive it, it is a necessary means of salvation. For those who have not been able to receive the Baptism of water, and indeed perhaps never heard of it, the Christian sacrament may be supplied by the Baptism of blood or of desire.

"He that shall lose his life for me, shall find it,"[8] says Jesus Christ. The innocents of Bethlehem were baptized in their own blood, as were also those early Christians who before coming to the laver of regeneration, were called upon to die as martyrs for the Christian faith.

Baptism of Desire. Baptism of desire is, in a word, an act of perfect love of God; including therefore, however implicitly, the will to do all that God has ordained for salvation. "Every one that loveth is born of God and knoweth God."[9] We may trust that even among the pagans there are some souls who live according to the light that is given them. It is by this measure that they will be judged. We may suppose souls who conform their will to the will of God and implicitly embrace His law though they have little explicit knowledge of it. They would be Christians and baptized gladly, if they knew that God so willed. God can give such souls even a knowledge of His revelation, that they may make a supernatural act of faith. Such souls may be united with God by the Baptism of desire.

No Salvation Outside the Church. Baptism of desire does not make one a member of the body of the Church nor capable of receiving the other sacraments, until sacramental Baptism has been administered. It unites one with the soul of the Church. It effects the internal communion with the

[8] Mt. 10, 39. [9] I. John 4, 7; John 14, 21-23.

Church, consisting in the desire (albeit implicit) of being externally united with it, which is an indispensable means of salvation. One must bear in mind the different kinds of union with the Church, in order to understand the truth, that outside of the Church there is no salvation. Those who would be saved must have the will to do all that God has ordained for salvation—consequently the desire of being a member of His true Church. If one who professes a false religion is saved, he is saved not through his false religion, but only inasmuch as he is (however unconsciously) a member of the true Church. Christians who through no fault of their own, are separated by heresy or schism from the body of the Church, may be in the soul of the Church. The will to do all that God has ordained for salvation is compatible with external but unconscious separation from the Church; therefore one who is in error through invincible ignorance (bona fide) is capable of perfect contrition. The case is different with him who is knowingly in error (mala fide) so long as he persists in thus acting against his conscience.

Infant Baptism. Christ says: "Suffer little children to come to me, and hinder them not." The Christian Church gives her children the benefit of Baptism as soon as possible. They are born into their natural life as children of Adam and heirs to his legacy of sin. Shall they not be born into the spiritual life as children of Christ and heirs to His inheritance of grace?[10] However innocent it may be personally, the child is born without the grace of supernatural life. Through Baptism it receives that life. It is the duty of parents to make sure that the priceless inheritance redeemed by Christ is secured to the child. A mother would not neglect a

[10] Tit. 3, 5-7.

fortune left to her infant son, till he would grow up and care for it himself. The fact that a very large per cent. of human beings die in their childhood is a special reason why parents should make sure that their children are raised by Baptism to the supernatural life.

Repentance of their personal sins disposes the adults to receive Baptism worthily. To them are addressed the words: "Repent and be baptized," "Believe and be baptized." But the repentance is not the baptism. Baptism is a gift of God: and God can bestow this gift upon the unconscious babe as surely as He can bless it with natural life. St. Paul doubtless included children as well as adults when he baptized whole families:[11] his prison-keeper "and all his"; Lydia "and her household"; "the household of Stephanas."

Origen, St. Augustine, St. Cyprian and other Fathers, clearly testify to the practice of infant Baptism in the first centuries of Christianity. Christian parents, knowing that their child was born in original sin and mindful of Christ's words: "Unless one be born again of water and the Holy Ghost, he cannot enter the Kingdom of God," endeavor to present the little ones at the font of Baptism as promptly as the Jews consecrated their sons in the covenant of circumcision.[12]

Children who die without baptism are not condemned to the fires of hell. It is the common teaching of theologians, including St. Thomas, that in eternity they will enjoy such union with God and consequent happiness as nature is capable of: but never having been raised above nature, they are incapable of the supernatural union which makes possible the enjoyment of the Beatific Vision. St.

[11] Acts 16, 33; 16, 15; I. Cor. 1, 16.
[12] Gen. 17, 9-14; Luke 1, 59; 2, 21. When 8 days old.

Thomas teaches that they are not saddened by this loss: either because they are unconscious of it; or because they realize that no injustice is done them, since they are not deprived of anything to which their nature had a right. The opinion that God gives such infants a Baptism of Grace in some extraordinary way, while put forth by some theologians,[13] is not the common belief.

How to Baptize. While the priest is the ordinary minister of Baptism, anyone can baptize validly, and in case of necessity should do so. Having the intention of doing what Christ ordained, pour common water on the head or face of the one to be baptized and while pouring it say the words: I baptize thee in the name of the Father and of the Son and of the Holy Ghost.[14] Baptism is administered validly by immersion, by sprinkling or by pouring the water. The last named mode is the discipline of the western Church at the present time, perhaps as being best suited to our climate. Certain sectaries insist on immersion as the only way of giving Baptism—even more sometimes than they insist on the necessity of the Baptism itself. Their years of fruitless controversy about the manner of baptizing should teach them that the supreme court of the Church left by Christ as the teacher of His religion, is the only authority competent to settle the matter.

Ceremonies. The first care of the Church is for the valid administration of the sacrament. This secured, she surrounds its solemn reception with appropriate ceremonies. The font in the baptistery, —generally at the door of the Church, is supplied with water and blessed at Easter and Pentecost. To each one presenting himself for Baptism, the priest says: "What dost thou ask of the Church of God?" Answer: "Faith."

[13] Breen, Exposit. of Gospels, V. I., p. 394.
[14] Mt. 28, 19.

Priest: "To what doth Faith bring thee?" Answer: "To life everlasting."

Priest: "If therefore thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

The tongue is touched with a little salt, the symbol of wisdom and of preservation from corruption. The Lord's Prayer and Apostles' Creed are recited. Exorcisms are repeated and Satan and all his works and pomps are renounced. These baptismal vows are made for the child by its sponsors or God-parents, who pledge themselves to look to the child's Christian training should the parents neglect it or die. The name of a saint is generally given to the child. Thus a Christian hero will henceforth be its model and patron.

Finally the new heir to the Kingdom of God is anointed with chrism; and covered with a white cloth symbolic of the soul's robe of sanctifying grace: "Receive this white garment which mayest thou bear without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have life everlasting."

A lighted candle, symbolic of the light of faith, is given him with the words: "Receive this burning light and keep thy Baptism so as to be without blame: Keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him, together with all the saints in the heavenly court and mayest have eternal life and live forever and ever. Go in peace, and the Lord be with thee. Amen."

Conditional Baptism. As Baptism can be received but once, it is not repeated in the reception of converts who are validly baptized outside of the Catholic Church. If there is room for doubt about the

validity of such a Baptism, for safety's sake the sacrament is administered conditionally.

Churching. It is the custom for Catholic mothers to come to Church as soon as possible after childbirth, to thank God for His goodness and to ask His blessing on themselves and their children. These are the sentiments of the blessing read by the priests on the occasion. This benediction is popularly called "Churching."

CHAPTER XI

CONFIRMATION

43. CONFIRMATION—THE CHRISTIAN SOLDIER.

Life is a battle. This is true especially of the moral life. The religion of Christ aims to prepare the young Christian to make it a winning fight. After years of training in home and school and Church, the individual who was born into the Kingdom of Christ by Baptism, is now no longer a child. Grown to youth and to the consciousness of his relations and responsibilities to God and fellowman, the Christian must face his battle of life. This turning point in life the Church meets with the Sacrament of Confirmation.

Confirmation is a complement to Baptism. The promises made in the name of the child by his sponsors in Baptism, he now renews for himself. He professes the faith of Christ and renounces Satan and all his works and pomps.

Rite. Confirmation is administered by the Bishop. He extends his hands over all who are to be confirmed and prays for them all, that the Holy Ghost may come upon them; then he lays his hand upon each one in particular and anoints him, saying: "I sign thee with the sign of the Cross, and I anoint thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost."

The Holy Chrism is olive oil and balsam blessed by the Bishop. The oil is the sign of strength: the balsam is a symbol of preservation from corruption

and of the sweet odor of virtue. Like David the young Christian rejoicing in his strength, can say: "Thou hast anointed my head with oil."

The athlete entering the contests in former times, was rubbed with oil to give him the strength and activity that mean victory. The oil with which his brow is anointed, signifies the inward strength which the young Christian receives for the combat against the enemies of salvation. The sign of the Cross made by the Bishop on the forehead, intimates that the Christian must never be ashamed of the Cross, but boldly profess his faith in Jesus crucified. The Bishop gives the youth a slight blow on the cheek to remind him that he may have to suffer even blows for his faith. While not absolutely necessary for salvation, Confirmation could not be willfully neglected without fault, especially as it is a sacrament coming to youth at an age (generally in our country about the 15th year) when he stands in peculiar need of the light and strength of the Holy Spirit.

Apostolic Practice. Pope St. Melchiades (d. 311) writes:

"In Baptism the Christian is enlisted into the service; in Confirmation he is equipped for battle. At the Baptismal font the Holy Ghost imparts the plenitude of innocence; in Confirmation the perfection of grace. In Baptism we are regenerated to life; after Baptism we are fortified for the combat. In Baptism we are cleansed; in Confirmation we are strengthened. Regeneration saves those who receive Baptism in peace; Confirmation arms and prepares for the conflict." The early Fathers call this Sacrament: Confirmation or Strengthening, Sealing, Unction, Chrism, Mystery of the Holy Ghost. "The Sacrament of Chrism," says St. Augustine, "is just as holy as Baptism."

In Confirmation the Holy Ghost increases sanctifying grace in the soul and matures its supernatural life. The Spirit of God confirmed the Disciples on the first Pentecost.[1] These Apostles and Disciples were already Christians, endowed with the supernatural life of grace. The Holy Ghost came with special gifts to strengthen them to work unto their own salvation and for the conversion of others. We read of the Apostles administering this Sacrament of Confirmation:[2] "When the Apostles who were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them that they might receive the Holy Ghost. For He was not yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost."

The disciples at Ephesus were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them.[3]

Paul says: "He that hath confirmed us with you in Christ, and hath anointed us, is God; who also hath sealed us and given the pledge of the Spirit in our hearts."[4]

Gifts and Fruits. The gifts of the Holy Ghost are told us by Isaiah.[5] "The Spirit of the Lord shall rest upon him. The Spirit of Wisdom, and of Understanding; the Spirit of Counsel, and of Fortitude; the Spirit of Knowledge, and of Piety, and the Spirit of the Fear of the Lord."

St. Paul tells us the fruits of the Spirit:[6] "Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, Chastity."

[1] Act. 1.
[2] Act. 8, 14-17.
[3] Act. 19, 5-6.
[4] II. Cor. 1, 21-22.
[5] Is. 11, 2.
[6] Gal. 5, 22-23.

CHAPTER XII.

THE HOLY EUCHARIST—THE CHRISTIAN'S WORSHIP

44. THE CHRISTIAN'S DAY OF REST.

Week after week, all through life, the Sunday brings to the Christian a day of rest from the labor of earning his bread; a day of social life with family and friends; a day of opportunity for the mind; and a day when the soul renews itself, in a special way, in life-giving communion with its God. Sunday is a day of bodily rest and of divine worship. The Christian's public worship centers around the Holy Eucharist.

God's Law. Our labor unions exert their influence to keep for the workingman his weekly holiday. Ages before labor unions existed, the Great Father gave to His children that weekly day of rest and safe-guarded it with the sanction of law. The Decalogue says:[1] "Remember that thou keep holy the Sabbath day. Six days shalt thou labor and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God. Thou shalt do no work on it; thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates." Even the poor dumb beasts are remembered as needing respite from the yoke of

[1] Ex. 20, 8-11; Deut. 5, 12-15.

toil. When the Pharisees misunderstood the meaning of the day of rest, and would turn it into a burden instead of a blessing, Jesus Christ said:[2] "The Sabbath was made for man, not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath."

Christian Sabbath. Sunday is the Sabbath of the New Law, as Saturday was the day observed by the Jews. This change was inspired by the Lord of the Sabbath. The Resurrection of Christ on Sunday, and the Pentecostal coming of the Holy Ghost upon the Church on Sunday, are by the Christian Sabbath commemorated as the completion of the new and better spiritual creation.

Finding the early Christians celebrating Sunday as the weekly holy day of the Church, the Emperor Constantine, upon his conversion (312), made it also the legal holiday of the empire. All Christian states have made Sunday a legal holiday. In their mad opposition to everything Christian, the leaders of the French Révolution abolished Sunday and made every tenth day the national day of rest. This new arrangement was soon abandoned. Ten days were found to be too long an unbroken stretch for men and beasts generally to labor. It may be said then, that this commandment, like the rest of the Decalogue, is really founded upon the laws of nature itself. As the Catholic Church teaches that it is a moral duty binding in conscience, to observe this commandment, when at all possible, by abstinence from servile work and by attendance at the divine service of Mass, America owes to her an incalculable debt for the quiet and good order of our Sundays.

Day of Soul. While Sunday is a day of rest, the imperative of the commandment is that the Sabbath

[2] Mk. 2, 27.

be kept holy. Man is to rest from servile work that he may attend to the worship of God. The Sunday is the day of the soul. The Christian goes to Church. There he learns the meaning of his life; the moral relations of man to God and fellowman; the destiny and duty and consequent dignity of each human soul. In his Father's house, he beholds together rich and poor, high and low, employer and employé, master and man. All kneel at the altar as equals, for all are equally great and small before their common God.

The Church is God's school of life. It is the only school that teaches men the lessons that are most important for the individual and society. Take the Church out of the world for the past thousand years, and the very name of Jesus Christ would be all but forgotten. His influence which to-day is the inspiration of hundreds of millions of humble lives, would be a memory recalled only by the scholar in his library.

As the Sunday is more than a day of rest, the Sunday service is more than a school of religion. Important as these two elements are, they are but preparatory to something greater, as the words we have written about them are but an introduction to the chapter on the Holy Eucharist, the Sacrament around which centers the Christian Worship.

45. CHRIST'S PRESENCE IN THE HOLY EUCHARIST.

The stranger attending the morning service in a Catholic Church, sees a priest dressed in unusual robes officiating at an altar. On the altar is a Chalice—a gold or silver cup. There is also a precious metal plate or paten, with unleavened bread. The priest pours wine and water into the Chalice

from cruets brought to him by his assistants. There are prayers read or sung. There is mysterious silence. Toward the end of the service, people approach the altar and reverently kneel at the communion railing. From the altar, the priest carries to them the sacred cup. From it he places something on the tongue of each communicant. The stranger is told that this service is the Mass and that these people have received our divine Lord in Holy Communion. He may well ask what is the meaning and origin of these mysterious rites.

In his Apocalypse, St. John writes:[1] "I saw seven golden candlesticks and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot." Among the seven sacraments the Holy Eucharist is called the Blessed Sacrament. It is the incomparable gift of God, that this Great Sacrament is, in all truth, the Son of Man, Jesus Christ, remaining with us as our spiritual food, even though He be clothed from head to foot and hidden from our bodily eyes, under the appearances of bread and wine. To take part in this Eucharistic Mystery, which we call the Mass, the Church summons her children to her altar on Sunday morning. The Mass is the form of public worship instituted by Jesus Christ.

Breaking of Bread. As we read the New Testament, we find after the death of Christ, that His disciples repeatedly engaged in a sacred service to which they refer as the "Breaking of Bread." They were persevering in the doctrine of the Apostles and in the "Breaking of Bread."[2] They were gathered together on the first day of the week to Break Bread.[3] At Emmaus, when the risen Master "took bread and blessed and brake and gave to them, their eyes were opened." They knew Him in

[1] Apoc. 1, 12. [2] Act. 2, 42. [3] Act. 20, 7.

the Breaking of Bread.[4] The significance of this service, St. Paul explains:[5] "The Chalice of Benediction which we bless, is it not the Communion of the Blood of Christ? And the Bread which we break, is it not the partaking of the Body of Christ?"

So the Christian worship centers around not a symbol merely, but the really present body and blood of Jesus Christ. The subjoined passage, in which St. Paul warns those who receive the Blessed Sacrament unworthily, that they are guilty of the body and blood of the Lord, and so eat and drink to their damnation, instead of their salvation, records the faith of the early Christians in the real presence of Christ in the Holy Eucharist.

Paul's Testimony. "I have received of the Lord that which I also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as ye shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord."[6]

History of the Promise. As Paul recorded the be-

[4] Luke 24, 30. [5] I. Cor. 10, 16. [6] I. Cor. 11, 23-29.

lief and practice of the early Church about the Holy Eucharist, John has left us in the sixth chapter of his Gospel, the history of the first announcement of this Sacrament, when it was promised by Christ.

The people having seen the miracle by which Jesus fed thousands with a few loaves, were ready to take Him by force and make Him their king. Having thus prepared them, Jesus spoke to them of a better food that would nourish their souls unto everlasting life, and announced: "I am the living Bread which came down from Heaven. Amen, Amen, I say to you: He that believeth in Me hath everlasting life. I am the Bread of Life. Your fathers did eat manna in the desert and are dead. This is the Bread which cometh down from Heaven, that if any man eat of it he may not die. I am the Living Bread, which came down from Heaven. If any man eat of this Bread, he shall live forever: and the Bread that I will give is My Flesh for the life of the world."[7]

Analysis. What did Jesus say? Let us analyze His words. "First, Christ states in a general way that He is the bread of life, which came down from heaven. Secondly, He compares this bread to the manna, which was given to the Israelites in the desert, and points out its superiority, in as much as it imparts life everlasting, whereas those who ate of the manna are dead. Thirdly, He states explicitly that this bread is His own flesh, and because it is His flesh, therefore He calls it the living bread. Fourthly, He makes the unconditioned and explicit promise that He will give this living bread, which is His flesh, as food to His followers. Hence if we take our Lord's words as they stand, they make it as plain as words can do, that He promised to provide for His real and personal divine presence

[7] John 6, 47-52.

upon the earth in such a way that His followers would be enabled to eat His flesh and drink His blood, and thus have everlasting life."[8]

Christ Repeats Truth. Thus literally the Jews understood our Lord and incredulously demanded: "How can this man give us His flesh to eat?"[9] Christ answers them by repeating the great truth which they must be content to believe on the authority of Him whose miracle had only yesterday stirred their enthusiasm. So Jesus continued:

"Amen, Amen, I say to you: Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood, hath everlasting life, and I will raise him up at the last day. For My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him. As the Living Father hath sent Me and I live by the Father; so he that eateth Me the same shall have life by Me. This is the Bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this Bread shall live forever."[10]

Jews Reject Christ's Gift. After this many said: "This is a hard saying, who can hear it?" Jesus warned them that their hope of grasping this truth lay in their being spiritual men; that not the eyes of the flesh, but of faith, could see His presence in this divine food: "It is the spirit that quickeneth," said He, "the flesh profiteth nothing. The words that I have spoken to you are spirit and life." In spite of this appeal to their faith, "many went back and walked with Him no more."

What did Jesus do for these unbelieving ones? They took our Lord's words literally: that men must somehow eat His flesh and drink His blood as

[8] Otten, Sacramental Life of Church.
[9] John 6, 53.
[10] John 6, 54-60.

the food of the soul. They could not understand such a thing and turned away. Did He call them back and say: "You have misunderstood Me; I was not speaking literally; I was speaking only in metaphor; I did not really mean that you must eat My Flesh. Come back; let Me explain." No, Jesus let them go. His language was not figurative. He had spoken as plainly as iteration can make speech. The Jews had understood Him. He had proclaimed His message. There was no explanation to make. He did not call the unbelievers back; but turning to the Apostles, He said: "Will you also go away?" The Apostles did not go. They long since had learned that there were many things which Jesus knew and did, which they could not understand. St. Peter answering for them said: "Lord, to whom shall we go? Thou hast the words of Eternal Life."

Transubstantiation. Catholics stand as did the Apostles, with Him who has the words of eternal life. They do not understand how Christ is present in the Blessed Sacrament; but they do not for that reason, refuse to believe. Our faith is founded upon the authority of Jesus Christ. It is no harder to believe that He remains with us in some mysterious way under the appearances of food, than it is to believe that the divine Son of God dwelt amongst us in the form of the carpenter of Nazareth. While all the appearances of bread and wine remain after the consecration in the Mass, a real, albeit invisible, change has taken place; and Jesus Christ is substantially present under these humble forms of food. The word transubstantiation has been adopted by the Church as most properly expressing the change that takes place in the Mass.

The Eucharist Instituted. At His last supper, the night before He died, Jesus Christ instituted the

Sacrament that would give us Himself as our spiritual food. Under the appearances of bread and wine—types of human food—Christ finds a way of remaining in the midst of us. We have heard the testimony of Paul and John. Matthew, Mark and Luke add their record of the Last Supper and the words there spoken by the Son of God. They are Christ's last will and testament: and so they are very plain words. They bespeak the mind and will of the divine Master.

St. Matthew's record: Whilst they were at supper, Jesus took bread and blessed and broke and gave to His disciples and said: Take ye and eat: THIS IS MY BODY. And taking the chalice He gave thanks and gave to them saying: Drink ye all of this. For THIS IS MY BLOOD of the New Testament, which shall be shed for many unto the remission of sins.[11]

St. Mark records: Whilst they were eating, Jesus took bread, and blessing, broke and gave to them and said: Take ye, THIS IS MY BODY. And having taken the Chalice, giving thanks, He gave it to them. And they all drank of it. And He said to them: THIS IS MY BLOOD of the New Testament, which shall be shed for many.[12]

St. Luke records: Taking bread, He gave thanks and brake and gave to them saying: THIS IS MY BODY which is given for you. Do this for a commemoration of me. In like manner the Chalice also, after He had supped, saying: THIS IS THE CHALICE, THE NEW TESTAMENT IN MY BLOOD, which shall be shed for you.[13]

Christians Reject Christ? Catholics are continually shocked to see professing Christians treat this great Sacrament precisely as did the unbelieving Jews of our Lord's time. Because they cannot un-

[11] Mt. 26, 26-28. [12] Mk. 14, 22-24. [13] Luke 22, 19-20.

derstand **how** the mystery is effected they refuse to bow their minds even to the authority of God and believe what He has revealed. In the face of Christ's plain words, they say: "Well, whatever Christ may have said, He must have meant something else." They insist that He must have spoken only figuratively. A little study will show that Christ was very careful not to be misunderstood. Thus, on other and less important occasions, when He spoke figuratively and was taken literally, He at once corrected His hearers.[14] Likewise He corrected them when they mistook for metaphor what He meant literally.[15] Is it likely that in the supreme matter of His last will and testament, He would be obscure—especially when that will involved a Covenant for the New Law? When the Jews understood Him to speak literally, would He not have corrected them, if they had missed His meaning? Moreover, as all scholars testify, in Oriental metaphor, to eat one's flesh, has only the meaning to calumniate, to back-bite.[16] As the loving design of the Savior was far removed from this metaphorical sense, we must—like the Jews, take His words literally; and—unlike the Jews we must gladly believe Him who has the words of eternal life.

46. THE SACRIFICE OF THE MASS.

The great public worship of the Catholic Church centers around Jesus Christ, present in the Holy Eucharist. On entering our churches the stranger finds occupying the most prominent place therein, not an organ or a pulpit, but an altar. Music and eloquence each have their place in religion, but it

[14] John 3, 3; 4, 31; 11, 11; Mt. 16, 16.
[15] John 8; Mt. 9.
[16] Job 19, 22; Eccles. 4, 5; Ps. 27, 2; Gal. 5, 15.

is a secondary place. On the Catholic altar the Mass is celebrated daily. Within the altar-tabernacle is preserved the Blessed Sacrament—Jesus Christ present under the appearances of food. The altar becomes a throne of the hidden God. The Lord is in His holy temple. Christ occupies the central place in the Church. He is the attraction. He is the magnet that draws multitudes to Mass each Sunday.

The Mass. From the beginning the Church celebrated the Mass as a means instituted by Christ for perpetuating in the world, His redeeming sacrifice and applying its fruits to the individual soul. "As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He comes."[1] Jesus Christ established the Mass as a new Covenant or Testament. The Christian Church was to have its Covenant between God and His people, not less surely than did the Jewish synagogue. The Old Law had covenants typifying the reality that was to come. Here was the reality—Christ Himself. "This is the New Testament in my Blood."[2] As priests of the New Law the Apostles were empowered to celebrate this Mystery of Faith. "Do this," said Christ, "in commemoration of Me."[3]

On the altars of the Catholic Church, whose zone of chalices encircles the world, the Mass is celebrated every day. Since time changes from continent to continent, this morning sacrifice is at every moment, taking place somewhere. In it is fulfilled the prophecy of Malachi:[4] "From the rising of the sun even to the going down, my name is great among the Gentiles; and in every place there is sacrifice,

[1] I. Cor. 11, 26.
[2] Luke 22, 20; I. Cor. 11, 25; Mt. 26, 28.
[3] Luke 22, 19. I. Cor. 11, 25.
[4] Mal. 1, 11.

and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts."

Names. From the days of the Apostles to the present time, the Church has cherished this New Covenant as the greatest gift of God. It is called the Holy Eucharist or great grace; the Blessed Sacrament par excellence, because it contains the source of all grace, Jesus Christ; the Lord's Supper, in view of the circumstances of its institution; the Host or victim; the Holy Communion wherein men come into sacramental union with God; the Viaticum, when received by the dying as the riches of eternity; the Mass, some say from Messiah, or from the salutation at the close of the sacrifice, Ite Missa est—Go, it is finished.[5]

A Sacrifice Forever. In his vision of Heaven St. John beheld Christ standing before the throne of God, like a lamb just now slain.[6] Christ IS the Savior. With God there is neither past nor future. To Him all is one eternal present. The sacrifice of Christ is as much a reality now as it was on the day of the crucifixion. Before His coming among men Christ's redeeming grace might be applied to souls in anticipation of His sacrifice. To the end of time the covenant of the New Law will apply the grace of the same sacrifice to the souls of men. The Mass brings Calvary to our very doors and enables us to stand at the foot of the Cross. Baptism and the other sacraments convey from the Cross, the particular grace needed by the Christian in some great crisis of life. The Mass brings to men the grace they need day by day through life, the daily bread of the soul.

Mass and Cross. The Mass is properly called a sacrifice. It is not a different sacrifice from that of

[5] John 19, 30. [6] Apoc. 5, 6.

Calvary. It is Christ's sacrifice. It shows forth His death forever. In it Christ is the High Priest as He was on Calvary. His human priest is His instrument and mouthpiece. In the Mass, as on Calvary, Christ is the victim offered. He is really present on the altar. He dies now no more. His death is represented by the two-fold consecration, first of the bread, then of the wine—as though His body and blood were separated. The Mass differs from Calvary in being a "clean," and not a bloody oblation. In it our High Priest and victim is still our Mediator. For us He adores when we neglect God's majesty; gives thanks when we forget God's goodness; petitions when we are unworthy to be heard; atones when after many mercies we again fall into sin and must again seek His saving aid or be lost.

Paschal Lamb. It may help one to understand the relation of the Cross and the Mass, if he will recall the feast at which Christ established the covenant of the New Law. It was the feast of the Pasch or Paschal Lamb. For 1500 years the Jews had celebrated that feast commemorating their deliverance from the slavery of Egypt on that night when the Angel of Death moved over the land and the first born was dead in every Egyptian home, while the homes of the Jews who had sprinkled their door-posts with the blood of the lamb, were spared. The Paschal Lamb feast celebrated this event; but it did more. In it the Jews learned to look forward to the coming of the great Lamb of God, whose blood would be sprinkled on the door-posts of the world, and whose salvation would be from the slavery of sin and the darknes of eternal death. "With desire have I desired to eat this Pasch with you," said our Lord as He sat at table. It was the last feast of the Old Law. On the morrow the true Lamb of

God would be sacrificed on the Cross. The Old Testament was at an end. The New Dispensation was opening. Christ willed that we should have a covenant to bring His redemption to our souls, even as the Paschal Lamb of the Jews had typified. So at the end of the supper, the Son of God instituted the Covenant in His Blood—the commemorative sacrifice of the New Law. In it He gave us Himself. He gave Himself for us. He is ours. He left the means by which all souls could be sanctified by the blood of the true Lamb of God and could feed upon His flesh for their nourishment unto eternal life.

Our Melchisedech. Christ offered His one eternal sacrifice. It abides forever, to be applied to the souls of men. Religion without a sacrifice possesses but an imperfect external worship. Sacrifice, in the strict sense, visibly and outwardly represents the sentiment that God is the first source and last end —the sovereign Lord of all things. It is a visible gift offered to God and wholly or partially destroyed in honor and adoration of Him as the Supreme Lord. The Old Law had its sacrifices which were types and figures of the reality to come. The public worship of the New Law is worthier than that of the Old Law, as substance is better than shadows. It is the reality. The Mass is the sacrifice of Christian worship, continually offered to God in praise, petition, thanksgiving and atonement. Jesus Christ perpetuating His sacrifice in the world by means of the Mass, is indeed, as the Psalmist foretold: "A Priest forever, according to the order of Melchisedech."[7]

47. THE SACRAMENT OF THE ALTAR.

The Holy Eucharist is a sacrament as well as a

[7] Ps. 109, 4; M. sacrificed with bread and wine. Gen. 14, 18.

Sacrifice. The worshipers eat of the meat of the altar. We receive Jesus Christ in Holy Communion. We are sacramentally united with the Author of grace. The effects of this Sacrament are an increase of sanctifying grace in the soul, an abundance of actual graces, preservation from grievous sin, and the confident hope of eternal salvation. "He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up in the last day."[1]

Practice. By a law of the Church Catholics are obliged to receive Holy Communion during the Easter time. Perhaps most communicants approach the sacred banquet every month; while multitudes of pious souls receive our divine Lord sacramentally weekly or even daily. Catholics prepare for Holy Communion by Confession, to make sure, as far as is possible in this life, that they are in the state of grace. "Let a man prove himself," says St. Paul, "and so eat of that bread."[2] Out of respect for the food of the soul, which he is to receive at the morning Mass, the communicant abstains from all bodily food from midnight. This discipline does not apply to the dangerously ill who may at any time receive the Blessed Sacrament as viaticum. One of the great events in the Catholic's life is the day of First Communion, when after instruction and preparation, the child receives for the first time his sacramental Lord.

Christ continues to be present under the species of bread and wine as long as the species themselves continue to exist. Under the species of bread the Blessed Sacrament is usually preserved in the churches. A little light burning before the altar-tabernacle indicates the divine presence. The Blessed Sacrament is at times publicly exposed on

[1] John 6, 55. [2] I. Cor. 11, 28.

the altar, and carried in solemn processions. Benediction of the Blessed Sacrament is a frequent service. The Forty Hours' devotion is a solemn triduum of honor to Jesus Christ in the Blessed Sacrament: each parish in the diocese in turn taking part in what thus becomes a perpetual adoration. The silence and reverence of Catholic people in Church and their genuflection on entering and leaving the sacred edifice, attest their lively faith in the real presence of Jesus Christ in the Sacrament of the Altar.

Communion Under One Form. It is often asked by non-Catholics, why the people do not receive the wine as well as the bread at Communion. Neither priest nor people receive either bread or wine in the Eucharist. Both receive Jesus Christ—body and blood, soul and divinity. As a sacrifice showing the death of the Lord, the Eucharist must employ the separate forms of bread and wine, which the officiating priest then receives. But in fact the divine body and blood are no longer separated. Christ is not dead but living. Christ is really present whole and entire under the appearance of bread and under the appearance of wine. In the Eucharist as a sacrament, Christians receive Christ. This they can do under both forms or under either form, as body and blood are no longer separated. Christ speaks sometimes of the reception of His body only.[3] It is the present discipline of the Church that communicants receive the Blessed Sacrament under the form of bread. This mode of reception is sufficient, and avoids many difficulties connected with giving the Sacrament—perhaps to several hundred at a single Mass—under the form of wine.

The distinction between the Eucharist as a sacrifice and a sacrament, as well as the reception of the sac-

[3] John 6, 59.

rament under one or both forms of food, is indicated in St. Paul's words: "For as often as you shall eat this bread AND drink the chalice, you show the death of the Lord. . . . Whosoever shall eat this bread OR drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."[4]

Union with God. It is not possible for a brief exposition of the doctrine of the Eucharist to reveal the warm spiritual life which the Holy Communion means to the Christian. For who will describe a soul's union with its God? The seemingly inspired pen of Thomas à Kempis devotes the fourth part of the "Following of Christ" to this divine Sacrament, in which the following of the disciple receives its reward in union with his beloved Master.

48. THE LITURGY OF THE MASS.

The liturgy or ritual of the Mass is essentially what it was in the days of the Apostles. The forms of prayer, the sacred ceremonies and vestments have been used for centuries and centuries by saints, martyrs, confessors and Apostles of Jesus Christ. The word liturgy is found in the Greek text of the Acts of the Apostles.[1] "As they were ministering to the Lord and fasting, the Holy Ghost said to them, separate unto me Saul and Barnabas." The "ministering unto the Lord" here mentioned, is not the serving at table, sometimes called ministering.[2] A very different Greek word is used. The word is "liturgizing"—performing the liturgy or external public act of worship. With the Apostles this was, of course, the Eucharistic service.

[4] I. Cor. 11, 26-27. The King James translators altered this text, changing "or" to "and" in verse 27, to make the Bible seem to support their contention against Communion under one kind. The Revised Prot. Version restored the text.

[1] Act. 13, 2.

[2] Act. 6, 2.

Low and High Mass. Accordingly as the liturgy is merely read or is chanted in part, we speak of Low Mass or High Mass. If the officiating priest is assisted by deacon and subdeacon, this more solemn celebration of the divine service is called Solemn Mass. High Mass celebrated by a Bishop (Pontiff) is styled Pontifical. Mass for the dead is called Requiem, from the first word of the introit—"Rest eternal give to them, O Lord." The celebration of Low Mass occupies about half an hour: the High Mass a somewhat longer time.

Mass of Catechumens. The Mass is said to have three principal parts: the Offertory, the Consecration, and the Communion. These parts which constitute the Mass proper, are introduced by a popular service called in the early days of the Church, the Mass of the Catechumens or candidates under instruction but not yet baptized. This preliminary portion of the service consists, as a rule, of the recitation of the 42nd Psalm and the Confiteor or general confession of sin, at the foot of the altar; the Kyrie Eleison, or appeal to the triune God for mercy; the Introit and Collect,—short prayers appropriate to the feast of the day; the hymn "Gloria in Excelsis Deo"; the Lesson and Gospel,—selections appropriate to the day, the one from the Gospels, the other from some other part of the Bible; the Credo or Creed. The sermon is usually preached after the Gospel. In ancient times the Catechumens were here dismissed and only the initiated remained for the Mass proper.

The Offertory. The chalice is now uncovered. Wine and a little water are poured into it. The unleavened bread of pure wheat is on the paten or plate. Everything is ready for the sacrifice to begin. This part of the liturgy is called the Offertory, because the bread and wine prepared for the obla-

tion are offered to God as the elements of the sacrifice which is about to take place: also because at this time offerings are made for the needs of the Church and its work.[3] The Offertory is accompanied by beautiful prayers which, like the whole liturgy of the Mass, may be found in prayer-books generally.

The Consecration. The Consecration is the central act of the Mass. Forgetting himself and speaking only as the instrument of Christ, the priest pronounces over the bread and wine the words uttered by the Lord at the last supper. The words of the Consecration with the prayers immediately before and after it, are as follows:

> We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, and to dispose our days in Thy peace; preserve us from eternal damnation, and number us in the flock of Thine elect. Through Christ, Our Lord. Amen.
>
> Which oblation do Thou, O God, vouchsafe in all respects to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of Thy most beloved Son, Jesus Christ, Our Lord.
>
> Who, the day before He suffered, took bread into His holy and venerable hands and with His eyes lifted up towards heaven, to Thee God, His almighty Father: giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this: *For this is My body.*

After pronouncing the words of consecration, the

[3] The offerings taken up in Church are to support the material side of religion, buildings, heat, light, music, teachers, charities, etc., which God leaves to our generosity, while the priceless grace of salvation is His free gift. For his personal needs the priest receives a fixed salary, usually from $500 to $1,000, a year. In all churches it is customary for the clergy to receive perquisites on special occasions. Such fees are the only contribution some people ever make toward religion. As marriages, and funerals (and sometimes their anniversaries) are celebrated with Mass, at a special service, with special decorations, music, attendants, sermon, etc., an offering ($1, $5, $10) proportionate to the special work and the means of the giver is made on these occasions. But people do not buy the grace of God, or pay for the Mass. The Bible says: "He that serves the altar shall live by the altar."

priest kneeling adores; rising elevates the Host; and then kneels again in adoration. He then proceeds, taking the chalice in both hands:

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He blessed, and gave to His disciples, saying: Take and drink ye all of this, *For this is the chalice of My blood* of the new and eternal testament; the mystery of faith: which shall be shed for you and for many, to the remission of sins.

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling the priest adores; and rising he elevates the chalice for the adoration of the faithful; and makes a second act of adoration. He then proceeds:

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, Our Lord, His resurrection from hell and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which the high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

We most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as by participation at this altar shall receive the most sacred body and blood of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ, Our Lord. Amen.

The Communion. At the Communion, the priest and such of the people as are prepared to do so, receive sacramentally our divine Lord now present on the altar. The liturgy is as follows: Bowing down and striking his breast, the priest says the Agnus Dei:

Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, grant us peace.

Lord Jesus Christ, Who said to Thy apostles, I leave you peace, I give you My peace, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will; Who livest and reignest forever and ever. Amen.

Lord Jesus Christ, Son of the living God, Who, according to the will of Thy Father, hast by Thy death, through the coöperation of the Holy Ghost, given life to the world, deliver me by this Thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who livest and reignest with God the Father, etc. Amen.

Let not, O Lord Jesus Christ, the participation of Thy body, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but, through Thy mercy, may it be to me a safeguard and remedy, both for soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God.

I will take the bread of heaven, and call upon the name of the Lord.

Taking the two portions of the Host in his hand, the priest strikes his breast, and says thrice:

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

Consuming the sacred Host, he says:

> May the body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

After a short pause of silent meditation and thanksgiving, he says:

> What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Receiving the chalice, he says:

> May the blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

The Holy Communion is given to the people who kneel at the altar-railing. The last prayers are then said. The chalice is cleansed and covered. The blessing is given; the final Gospel read; and the Mass is over.

Mass an Action. Cardinal Newman in his "Loss and Gain," replies to those who imagine the Mass is a mere form of words. "It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood before whom angels bow and devils tremble; that is that awful event which is the scope, and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not merely addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfill their mission. . . . And as Moses

on the mountain, so we, too, make haste, and bow our heads to the earth and adore. So we, all around, each in his place, look out for the great Advent, 'waiting for the moving of the water.' Each in his place with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate, but concordant, watching what is going on, watching its progress, united in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, students, priests, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great action is the measure and the scope of it. You ask me whether this is not a formal, unreasonable service? it is wonderful, quite wonderful!''

49. LATIN AND GREEK IN THE LITURGY.

Through the greater part of the Church, the liturgy of the Mass as well as of the Sacraments is recited in the Latin language. In the East, Greek is the prevalent liturgical tongue. These ancient languages bring us back to the origin of the Church when Latin and Greek were the languages of the Roman Empire and so of the civilized world. Not in their local Hebrew but in the world-wide Greek, the inspired writers composed the New Testament. The title on the Cross of Christ was written by Pilate in Latin and Greek, as well as in the vernacular of the province. Our modern languages did not then exist. The barbarians of Northern Europe had

no such thing as written or even stable languages when Catholic missionaries began their conversion and civilization. Amid the uncertain tribal dialects which they tried to master for the instruction of their people, the missionaries preserved "the form of sound words" for the liturgy by reading it from their books written in the imperial tongues. Thus the discipline of using Latin and Greek as the liturgical languages of the Church arose from circumstances of history. The Church has not judged it wise to change that ancient custom which presents practically no difficulties and has many advantages.

Advantages. It is an advantage that the Latin keeps the liturgy intact. A dead language is free from the changes in form and sense constantly going on in a living tongue. We can scarcely make out the English of Chaucer's time. By the use of Latin, our liturgy reads the same and means the same to-day that it did in any century since its institution. Not only does it escape corruption, but it is uniform everywhere. As far as taking part in the holy sacrifice of the Mass is concerned, the Catholic is equally at home in the Cathedral of New York, Berlin, Vienna, Paris, Madrid, Westminster, Prague, Cracow, Quebec, Calcutta, Sidney, Buenos Ayres, Tokio, Manila, Peking, or Rome.

The Catholic people experience no inconvenience from the fact that the liturgy is in Latin. They are familiar with the Mass, which, as Newman points out, is above all an action—not a sermon but a sacrifice. Translations of the liturgy are found in the vernacular prayer books. Even were the liturgy in the vernacular, the people would not for the most part, hear its words on account of the size of the churches and the fact that many of the prayers are whispered in silence. Each individual soul is to an extent left alone with God, to take

undisturbed its proper part in the ineffable act and to lay its particular wants at the foot of the Cross.

Needless to say the Catholic priests do not preach to the people in Latin, but in perhaps a hundred languages and dialects. While God can understand any language in which the human soul may speak to Him, in addressing himself to the people, the teacher will speak the tongue known to his audience.

St. Paul's chapter (1. Cor. 14) does not refer to our liturgical use of Greek and Latin, which are not unknown tongues, but to the abuse of glossolaly or the "gift of tongues" prevalent at Corinth.

Popular song and prayer services that are outside of the sacred liturgy, are conducted in the vernacular.

As the Church is Catholic or universal, existing amid all nations, the possession of a universal language helps to preserve its unity. Thanks to their common tongue the Bishops from all lands can meet and confer together in general councils. The universal Latin facilitates also the communication which is constantly going on between the central government of the Church at Rome and the dioceses throughout the world.

50. CATHOLIC CEREMONIES AND SACRAMENTALS.

Much of the ceremonial of Catholic worship is intimately connected with the Holy Eucharist. The real presence of Jesus Christ upon the altar explains the genuflections and silent prayer with which we enter the church. To bow the head and bend the knee in the presence of the Deity is a natural expression of reverence and adoration and an instinct of human nature.

God's Temple. Because it is the temple of the living God, the church is made as beautiful as circumstances allow. Christ was born in a stable. But Christians will not leave Him there. "The earth is the Lord's and the fulness thereof." Daily in the Mass we repeat with David:[1] "I have loved the beauty of thy house and the place where thy glory dwelleth." Faith in the Blessed Sacrament calls in all the fine arts to help make as worthy as possible, the house where the Lord will abide. God has created the material world, from the sun with its gladsome light, to the flowers with their fair colors. Shall not all of God's creatures gather round His tabernacle to praise Him? "Bless the Lord all the works of the Lord, praise Him and exalt Him forever."[2] To deny the material a place in religion, is to forget the fact of the Incarnation: "The World was made of flesh and dwelt amongst us."

Pictures and Statues. By the external objects which she consecrates to the service of religion, the Church reaches men not alone through the sense of hearing but through all the avenues that lead to the soul. Modern books and periodicals are full of pictures. By means of drawings and models the successful teacher appeals to the eye as well as to the ear. This valuable principle of psychology has been recognized by the Church since earliest times.

Pictures and statues of our divine Lord and of His angels and saints are used in the Catholic Church in much the same way that family portraits are honored in the home, the likeness of poets are preserved in the public library, or the monuments of civic heroes are set up in the parks. They keep alive memories worth preserving. They inspire high thoughts and lead men to imitate the nobility

[1] Ps. 25. [2] Dan. 3.

of those whose superiority is acknowledged. Need we Catholics still tell people in this twentieth century that we do not adore statues and pictures? If we have a crucifix before us as we kneel in prayer, it is to keep our mind on Him whom the crucifix pictures and to whom in Heaven our prayer is addressed. Those who have tried to pray and have experienced the difficulty of keeping the mind from wandering off to everything that strikes the eye or fancy, will appreciate the usefulness of thus arresting the senses by an object which will help instead of hinder the proper attention.

Not Forbidden. Adoration, the worship of the Supreme Being, is paid to God alone. Catholics have no more intention of adoring the images in their churches, than the people of London have of adoring the monuments in Westminster Abbey. Needless to say, the rational use of pictures and statues is not forbidden by the decalogue, as some have supposed. The commandment given to the Jews who were surrounded by idolaters, forbade the making of images to be used as idols—to be strange gods before or in the place of the one Lord God. The key to the meaning of the commandment is the words: "Thou shalt not adore them nor serve them." The Lord ordered the same Jews to make graven images to adorn the Ark of the Covenant: "Make two cherubim of beaten gold on the two sides of the oracle."[3] A brazen serpent was, by the commandment of God, made and set up as a sign of the coming salvation.[4]

Ecclesiastical Year. In the feasts of the ecclesiastical year, the Church makes the days and nights join with His other works to bless the Lord.[5] The Church year is mainly the anniversary celebration of the great events in the life of Christ. It is divided

[3] Ex. 25, 18. [4] Num. 21, 8. [5] Dan. 3, 8.

into three seasons: Advent and Christmas time, commemorating the expectation and the birth of Christ; Lent with Holy Week, commemorating His passion and death; Easter time and the weeks from Pentecost to Advent, commemorating His triumph and eternal reign. Like a splendid panorama the feasts follow one another. All the year round the Church presents before the world the figure of Jesus Christ. His personality abides as a perennial influence. Some feasts like Christmas are fixed to a certain date; others like Easter Sunday to a certain day.

Friday Abstinence. The death of Jesus Christ on Good Friday is remembered each Friday when Catholics abstain from flesh meat. This simple custom preaches to us of the goodness of the crucified one and of the malice of sin which caused His suffering. The habit of self-denial strengthens the will and asserts the supremacy of the spirit over the desires of the flesh.

Candles. The lights and flowers placed upon the altar adorn it and express the Christian's love for the Eucharistic Lord. The light of the candles is symbolic of the light of faith; while the warmth that ever goes with the light suggests the fire of charity. The wax paschal candle, the fruit of the virgin bee, typifies Christ the light of the world. Around the coffins of the Christian dead, the candles remind us of the faith of the deceased, and so inspire us with hope of their salvation. The Church blesses candles to be used during the year, on the feast of the Purification (Feb. 2), which is popularly called Candlemas.

Holy Water. The Holy Water with which the Catholic sprinkles himself at the door of the church, reminds him of the water of baptism through which he first entered the Church of God. Holy Water is ordinary water set aside with appropriate bless-

ing for religious use. It symbolizes the cleanness of heart and mind with which the Christian should come to take part in the worship of God. Holy Water is used not only at the entrance of the church, but in many blessings, both in the church and the home. The use of Holy Water is very ancient in the Church, and is probably derived from the Old Testament.[6]

Incense. The use of Incense is likewise an Old Testament custom so beautiful in its significance that the Church never allowed it to be forgotten. In the Christian worship the burning of Incense is of course not a sacrifice but merely a symbol. It is a sign of prayer ascending as a sweet odor to God.[7] This fragrant resin is burned in certain services either to express adoration of the Deity, which is one end of prayer, or to bless the people and things dedicated to religious use, since on these the prayer of petition calls down God's benediction. St. John compares the prayers of the saints to the perfumes of Incense about the throne of God.[8]

Vestments. The vestments worn by the clergy at the altar are ancient forms of dress, adapted and developed and full of significance. The principle upon which their use is based is a sound one, recognized among all people having appropriate dress for special occasions. The mourner at a funeral, the bride at a wedding, the soldier in the army, the justice in the supreme court, has each an appropriate costume. Vestments were used by God's command, by the priests serving in the temple of the Old Law. The dress assumed by the priests of the New Law, when entering the holier sanctuary of the Christian Church, reminds both themselves and the people of the sacred character of the mysteries that are enacted.

[6] Num. 19, 17; 8, 7; Ps. 50.
[7] Ps. 140.
[8] Apoc. 8, 3-4; 5, 8.

Sign of the Cross. The Cross is the standard of the Christian faith—the sign of salvation. As the government flies its flag over ship and port and public building, so the Church crowns her steeples, her altars, and the very tombs of her children, with the emblem of our hope. Catholic people sanctify their homes with the sacred symbol. When one sees the crucifix reverently hung on the walls of a room, he knows the place is not the home of an infidel.

From the earliest centuries the Christians blessed themselves with the Sign of the Cross, as we learn from Tertullian, Jerome, Ambrose, Athanasius, and many other Fathers. St. Basil (d. 373) asserts that the practice was introduced by the Apostles. The Sign of the Cross is made by placing the right hand on the forehead, then on the heart or breast, then on the left and finally on the right shoulder, thus outlining a cross upon the body. This action is accompanied by the words: "In the name of the Father and of the Son and of the Holy Ghost. Amen." These words amount to a profession of faith in the triune God, while the Cross signifies our faith in the redemption wrought by Jesus Christ.

St. Paul glories in the Cross of Christ.[9] It is "the sign of the Son of Man."[10] The great Crucifix set up in many churches, depicting vividly the tragedy of Calvary, silently preaches day and night to all who pass, and with an awful and subduing eloquence that is rarely given to the words of men, of "Christ and Christ crucified."

Sacramentals. The Church blesses and dedicates to religious use many objects that will promote devotion: such as sacred pictures, religious medals, and the scapulars which are the badge of membership in certain pious confraternities. These things are called sacramentals. They differ essentially, of

[9] Gal. 6, 14. [10] Mt. 24, 30.

course, from the sacraments. The sacraments are instituted by Christ himself, and if we put no obstacle in their way, they are unfailing channels of His grace. The sacramentals are instituted by the Church. They belong rather to the domain of discipline than of faith. They are symbols useful to suggest worthy thoughts. Their value depends on the pious intention of the person who makes use of them and on the prayers and blessings of the Church.

51. PRAYER.

Prayer is the lifting up of the mind and heart to God, to adore Him as the Infinite Good; to thank Him for His benefits; to seek His forgiveness; and to ask of Him all the graces we need, whether for soul or body. By these acts God's sovereign majesty is honored; and so prayer is of its very nature an act of the virtue of religion. Sacrifice, the most eminent act of religion, is a species of prayer. The Christian religion teaches men to pray not alone during the public worship of God, but indeed at all times. The God-man has left both the example and precept of praying:

"He went up into the mountain alone to pray."[1] "He passed the whole night in the prayer of God."[2] "All things whatsoever you shall ask in prayer, believing, you shall receive."[3] "Watch ye and pray, that ye enter not into temptation."[4] "Thus shall you pray: Our Father who art in Heaven, etc."[5] "Pray without ceasing."[6] "Amen, I say to you. If you ask the Father anything in my name, He will give it to you."[7]

How to Pray. At the mother's knee the child

[1] Mt. 14, 23.
[2] Luke 6, 12.
[3] Mt. 21, 22.
[4] Mt. 26, 41.
[5] Mt. 6, 9.
[6] I. Thes. 5, 17.
[7] John 16, 23.

learns to lisp reverently the Holy Name. The youth learns to "pray always"[8] each morning offering to God, through the Sacred Heart of Jesus, the day with all its works. The man learns to pray even without words, uniting himself in mind and will with the Father who searches hearts. Perhaps he bows his head as did the Master in the garden of Gethsemani, and says, "not my will but Thine be done:" and like the Master rises strengthened to face any trial by that hour of communion with God. In the stress of the civil war Lincoln said: "I went down on my knees when there was no place else to go."

Christians are taught to pray with confidence, perseverance, humility and entire submission to the will of God. It may be truly said that no prayer offered under these conditions is lost.[9] As the years pass, we understand God's very kindness in not giving us all the temporal gifts our childhood prayed for. The prayer of petition is but one form of prayer, and not the highest form. He that prays with perseverance and submission to the divine will, if he gets not his coveted way, may in time be enriched with the wisdom to see the superior blessing of God's way. Prayer for spiritual benefits must ever be pleasing to God.

Necessity. To pray is necessary and fruitful. To unite himself with God in mind and will, would have been a natural duty, even if man were not raised to the supernatural state. If the world did not find benefit in prayer, it would have long since ceased to pray. Experience teaches that the virtuous life is invariably a life of prayer; and on the other hand, that the life which is empty of prayer, is soon filled with disorder. Christ expressly characterizes prayer as a means of grace: "Watch ye

[8] Luke 18, 1.
[9] Gibbon's, "Our Christian Heritage," Ch. 9.

and pray, that ye enter not into temptation." He who neglects this means, so forcibly recommended and so easily employed, cannot claim the necessary grace to overcome grievous temptations and to persevere in good.

Daily Prayer. Besides the prayers that may rise spontaneously from the individual heart, Catholics make use of fixed forms of prayer, which like certain poems, express worthily what the soul may feel vaguely and be unable to say. Christ taught such a fixed form of prayer in the "Our Father." Rich collections of prayers may be found in any Catholic prayer-book. The following prayers are of the greatest excellence and are generally recited daily by Catholic people.

The Sign of the Cross.—In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Lord's Prayer.—Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. *Amen.*

The Angelic Salutation.—Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

The Creed.—I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; [10] the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the com-

[10] Hell from Anglo-Saxon helan, to hide—hidden places used to translate the Latin "ad inferos," is employed in the Creed not in the primary sense as the estate of the wicked spirits but in a secondary sense as the place where the just of the old law awaited the Savior who would open Heaven. Cf. I. Peter 3, 19; Act. 2, 27.

munion of Saints, the forgiveness of sins, the resurrection of the body,[11] and the life everlasting. *Amen.*

The Confiteor.—I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me. May Almighty God have mercy upon us, and forgive us our sins, and bring us unto life everlasting. *Amen.* May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. *Amen.*

An Act of Faith.—O my God! I firmly believe all the sacred truths which Thy Catholic Church believes and teaches; because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.—O my God! relying on Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Savior.

An Act of Love.—O my God! I love Thee above all things, with my whole heart and soul, because thou art infinitely good and deserving of all love. I love my neighbors as myself for the love of Thee. I forgive all who have injured me, and I ask pardon of all whom I have injured.

An Act of Contrition.—O my God! I am most heartily sorry for all my sins; and I detest them above all things, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, never more to offend Thee; but to confess my sins, to avoid their occasion, to do penance and amend my life. *Amen.*

The Rosary. A favorite form of popular devotion is the Rosary. It consists of fifteen meditations on the life of our Lord, each of which is accompanied by vocal prayers; viz., the "Our Father," 10 "Hail Mary's" and the "Glory be to the Father." A chain of beads is used to count the repeated prayers. The titles of the mysteries or meditations are as follows:

[11] I. Cor. 15.

I.—The Five Joyful Mysteries:

1. The Annunciation.
2. The Visitation.
3. The Nativity.
4. The Presentation.
5. The Finding in the Temple.

II.—The Five Sorrowful Mysteries:

1. The Agony in the Garden.
2. The Scourging at the Pillar.
3. The Crowning with Thorns.
4. The Carrying of the Cross.
5. The Crucifixion.

III.—The Five Glorious Mysteries:

1. The Resurrection.
2. The Ascension.
3. Coming of the Holy Ghost on the Apostles.
4. The Assumption of the Blessed Virgin.
5. The Coronation of the Blessed Virgin.

CHAPTER XIII

CONFESSION—THE CHRISTIAN IN SIN

52. SIN AND ITS CONSEQUENCES.

Though God is the infinite good and has shown His bounty to man by wonderfully creating our human nature and still more wonderfully elevating it to supernatural union with Himself, it is a sad fact that man turns away from God and deliberately runs counter to the divine law. This is sin.

The moral law is expressed in the Decalogue or Ten Commandments. This code whose wisdom, simplicity and comprehensiveness alike suggest its divine origin, points out the right social and religious relations of the individual to his fellow-man and to his God.

The Ten Commandments. The following is the common form of the Decalogue or Ten Commandments of God.[1]

1. I am the Lord Thy God, Who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth: thou shalt not adore them nor serve them.

[1] Ex. 20; Deut. 5. The original numbering of the precepts is not certain.

2. Thou shalt not take the name of the Lord Thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

What is Sin. The Commandments are written in the heart of man as well as on the stone tables of Mt. Sinai. St. Paul says that even the heathens "show the work of the law written in their hearts, their conscience bearing witness to them."[2] In His commandments God reveals to man the way of life and happiness. Apart from it being the law of God, if we may suppose such a thing, it would still be the highest wisdom to love God above all things and our neighbor as ourselves: while to do the things which the moral law forbids would be the most miserable folly. But, as God has promulgated the Commandments as His positive law, their transgression is not merely a folly contrary to our own reason and welfare, but a rebellion against the divine lawgiver who as our Creator commands our obedience. Sin is the willful transgression of the divine law. Sin is a disobedience; a rebellion against God; an offense against the divine Lord and Master. It is not merely a natural manifestation of man's limited powers: on the contrary, it is repugnant and derogatory to human nature. It is a repetition of Lucifer's defiant: "I shall not serve." It is the free will of an intelligent creature opposing itself to the law of its Creator. In sin man turns from God, his proper

[2] Rom. 2, 14-15.

end; and chooses a contrary object for his love and service.

Precepts of the Church. Under divine law may be comprised not only the immediate law of God, but also His mediate or indirect ordinances. The civil law, in as much as it is not contrary to the divine will, obliges in conscience. The laws made by the lawful authority of the Church are ratified in Heaven.[3] The precepts of the Church are not different from the Commandments of God so much as they are explanations or developments of the commandments, or point out duties that have their roots in the fundamental laws of the Decalogue. The chief precepts of the Church are:

1. To keep the Sundays and Holy-days of obligation holy, by hearing Mass and resting from servile works.

2. To observe the days of fasting and abstinence appointed by the Church.

3. To go to confession at least once a year.

4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.

5. To contribute to the support of Religion.

6. Not to marry within certain degrees of kindred, nor to solemnize marriage at forbidden times.

Sin opposes itself to the natural cardinal virtues of Justice, Fortitude, Wisdom and Temperance: and to the supernatural theological or divine virtues of Faith, Hope, and Charity: which are the foundation of our right living with God and man, and which the laws of God and His Church inculcate.

Capital Sins. The seven capital sins are so called because they are, as it were, seven sources from which all other sins flow. The capital sins with the contrary virtues are:

[3] Mt. 16, 19.

Pride.	Humility
Covetousness.	Liberality.
Lust.	Chastity.
Anger.	Meekness.
Gluttony.	Temperance.
Envy.	Brotherly Love.
Sloth.	Diligence.

According to various points of view, sins are also divided into sins of omission and commission; sins against God, against our neighbor, against ourselves; internal and external sins, etc.

Virtue and Vice. As frequent repetition of an action begets a habit, the practice of good deeds develops moral virtue while the practice of evil deeds ends in vice. A habit is defined as a tendency to do a thing and an ease in doing it, arising from having done it often. It is a common truth that habit becomes as a second nature. It is a growth. A single sinful action does not constitute a vice: nor does one good deed make a virtue. As a habit is not acquired in a day, neither is it destroyed all at once. The skillful pianist, the successful athlete, the able orator have given time and trouble to their respective arts. So the virtuous man has patiently built up his noble character. On the other hand, little by little a vice grows on a man until it waxes so strong that at last it holds its victim in slave-chains. Sailors in the navy sleeping close to the cannon, become so accustomed to its noise, that it finally no longer disturbs their slumbers. So the habitual sinner becomes callous to the shock of sin, and deaf to the voice of conscience. To this extent his nature is perverted. Evil has become his good.

Mortal and Venial Sin. There are degrees in sin as there are in the guilt of civil crime or in the seriousness of bodily disease. The infraction of the

physical law may bring with it a little suffering or it may bring death. The civil law distinguishes between petty offenses and heinous felonies. Even in a case of murder, the court takes account of the culprit's intentions and circumstances before judging of the extent of his guilt. In the order of morals, where guilt or innocence is a matter of the mind and will, even more than of the overt act, the Church distinguishes not alone different degrees but also different kinds of sin.

Sin may be mortal or venial. Mortal sin is an offense against the law of God in an important matter, committed with sufficient reflection and full consent of the will. The matter may be important in itself, or in its circumstances. For the transgression to be perfectly deliberate and entail complete responsibility, the gravity of the action must be known and the consent of the will must be perfect. Mortal sin receives the name mortal or deadly, from its effect; namely the destruction of the supernatural life of the soul.

Venial sin is so called because it is more easily pardoned, since it does not destroy the life of grace and the friendship of God. Venial sin is an offense against the law of God in a slight matter: or in a serious matter it is an offense committed without sufficient reflection or full consent of the will. The transgression is not perfectly willful when either the necessary knowledge of the sin and its gravity or the perfect consent of the will is wanting.

Mortal or grievous sin includes in its nature not only the turning of man to creatures, but also his turning away from God, his last end. Venial sin, while it includes an immoderate attachment to creatures, does not imply an aversion from God, our last end. As among men not every offense destroys friendship, neither does every offense against God

destroy the divine friendship which is based on sanctifying grace. Holy Scripture distinguishes between venial and grievous sins; between faults that leave us still friends of God and that separate us from Him. St. James writes: "In many things we all offend."[4] The imperfections of a St. James are very different from the heinous crimes of which St. Paul writes: "Neither fornicators, nor idolaters, nor adulterers . . . shall possess the Kingdom of Heaven."[5]

Consequences of Sin. The consequence of sin is not merely the evil effects which are associated with the very nature of the actions committed, such as the loss of honor or health or possessions. It is not merely natural and temporal. The worst sinners may have wealth and beauty and high places. The formal consequence of grievous sin is the separation of the sinner from God; his guilt of malice against the supreme majesty; and his liability to the punishments which are the sanction of the divine law. Its separation from God is the soul's spiritual death. The sanctifying grace which was given to the soul in Baptism and increased in the reception of the other sacraments, is lost. The gift of supernatural life is forfeited. No longer an adopted child of God, the soul is no longer an heir to Heaven. Separated from God, its place in eternity is hell. Sin is evil, indeed.

"If thou wilt enter into life, keep the commandments."[6]

"Not every one that saith to me, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father, he shall enter into the Kingdom of Heaven."[7]

"The wages of sin is death."[8]

[4] Jas. 3, 2.
[5] I. Cor. 6, 9-10.
[6] Mt. 19, 17.
[7] Mt. 7, 21.
[8] Rom. 6, 23.

"If you live according to the flesh, you shall die."[9]

"The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death."[10]

"Let not sin reign in your mortal body so as to obey the lust thereof. Neither yield your members as instruments of iniquity unto sin. For sin shall not have dominion over you. What fruit had you then in those things of which you are now ashamed? For the end of them is death."[11]

53. CONFESSION AND PARDON OF SIN.

Is there any hope for the Christian who is dead in sin? Has Jesus Christ left a sacrament of mercy to restore spiritual life to the soul, whose baptismal character betrays that it has sinned even after having known and received the grace of redemption? The mercy of the Savior and His knowledge of weak human nature might well lead us to expect to find in the Church by which Christ applies His redemption to the individual soul, a sacrament destined to bring sanctifying grace and the assurance of pardon to the fallen Christian. And our expectation is not in vain. The power of bringing peace to the soul by loosing the fetters of sin, has been promised to the Apostles:[1]

"Whatsoever ye shall bind on earth, shall be bound in Heaven: and **whatsoever ye shall loose on earth shall be loosed also in Heaven.**"

Sacrament of Pardon. After the Resurrection Jesus instituted the sacrament of pardon and em-

[9] Rom. 8, 13.
[10] Apoc. 21, 8.
[11] Rom. 6, 12-21.
[1] Mt. 18, 18.

powered His Apostles to act as its ministers. St. John records the history of the institution.[2]

"Now, when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst of them and said to them: 'Peace be to you.' And when He said this He showed them His hands and His side. The disciples were glad therefore when they saw the Lord. He said therefore to them again:

"'Peace be to you. As the Father hath sent Me, I also send you.'

"When He had said this, He breathed on them and said to them:

"'RECEIVE YE THE HOLY GHOST, WHOSE SINS YE SHALL FORGIVE, THEY ARE FORGIVEN THEM: WHOSE SINS YE SHALL RETAIN, THEY ARE RETAINED.'"

Power Remains. By the will of Christ, the power to forgive sins belongs henceforth to the apostolic office. It was not to cease with the death of the first Apostles, any more than the power to baptize or celebrate the Holy Eucharist, but was to continue forever in their successors. The Sacraments were instituted for the sake of men. They are part of the Church's equipment to carry on the work of Christ in the world. They were given not only for the first ages but for all time. As long as sin will last in the world, the remedy of sin will last in the Church. St. Paul, though not one of the original twelve Apostles, calls himself an ambassador of Christ in the ministry of reconciliation: "All things are of God who hath reconciled us to Himself by Christ,

[2] John 20, 19-23.

and hath **given to us the ministry of reconciliation.** For God indeed was in Christ, reconciling the world to Himself; not imputing to them their sins; and He hath placed in us the word of reconciliation. For Christ therefore are we ambassadors."[3]

Since the days of St. Paul, the successors of the Apostles have exercised "the ministry of reconciliation" as an ordinary function of their priesthood. The power of forgiving sins is inherent in the priesthood. To His priests alone has Christ given the commission: "As the Father hath sent me, I also send you." As the power to forgive or retain is a judicial power, the valid administration of the Sacrament of Penance requires not only priestly ordination but also jurisdiction. The necessary faculties are given by the Bishop to priests whom he wishes to exercise the office of confessor in his diocese.

All Sin Pardonable. The power to forgive sins in the Sacrament of Penance extends to all sins committed after Baptism. The words of Christ, "whose sins you shall forgive they are forgiven them," are of a general nature admitting of no exception. In reference to certain passages of Scripture that seem to convey that some sins cannot be forgiven, suffice it to remark that nowhere is the impossibility on the part of God, to forgive sins, asserted: it may be impossible on the part of the sinner; and it is impossible as long as he remains impenitent and resists all external and internal graces. In this sense Christ's words to the Pharisees are to be understood: "A sin against the Holy Ghost will not be forgiven." When the conversion of the sinner is said to be impossible, we are to understand not a strict impossibility but a difficulty which, owing to the perversity of the sinner, will rarely, if ever, be overcome: as when the Pharisees refused to believe

[3] II. Cor. 5, 18-20.

in Christ even in the face of Heaven's own evidence.

Confession Necessary. The power of administering the Sacrament of Penance granted to the Church is a judicial power, and its exercise is a judicial act. The commission is to forgive sin or to retain sin: to send the sinner on his way pardoned and with the assurance of forgiveness; or to dismiss him with the warning that his sins still burden his soul. A judicial act necessarily supposes that the judge is informed of the case in which he is to pronounce sentence. But the matter on which the priest is to pronounce sentence is sin; not only public sins, nor only external actions, but even the most secret sins of thought and desire. And the apostolic judge must forgive these sins or he must retain them. The priest is not empowered to give absolution to everyone indiscriminately. He must forgive or retain with judgment and discretion; not according to his own will or fancy, but according to the sinner's disposition. He must absolve the sinner whom he finds fulfilling all the conditions of true repentance. The impenitent who will not be converted, the priest must send away unshriven. The priest cannot judge of the disposition of the sinner or properly direct him, unless he knows his sins. And he cannot know them unless the sinner confesses them. Therefore the power of forgiving or retaining sins, granted by Christ to the Church, implies the necessity of self-accusation on the part of the sinner. Hence the confession of sins is of divine origin.

Spiritual Physician. In the confessional the priest is also the physician of souls. The sick man exposes to the physician the weaknesses and diseases of his body, that the proper remedies may be applied to them and the proper advice may be given. Similarly the sinner reveals to the spiritual physician the state of his soul, that the priest may apply

to this particular soul the medicine of salvation and the helpful guidance that it needs. As the physician achieves his best results not by the general advice given to a mixed assembly from the lecture platform, but by the personal work of the sick-room; so the priest accomplishes the most immediate and practical good not in the pulpit but in the confessional. In the confessional the priest speaks directly to the soul about itself. There the soul is honest, as it is nowhere else in the world. There is no respect of persons to embarrass the spiritual physician and tie his tongue. The name of the penitent need not be known. His face need not be seen. The priest in the confessional meets him only as a Christian seeking spiritual help.

In the confessional the young are saved from their own ignorance and weakness which might otherwise bring them later on to the physician as physical wrecks. The drunkard is given the pledge. The thief is commanded to restore his ill-gotten goods. The libertine is obliged, as a condition of pardon, to avoid the occasion of his sins. Evil practices which would pervert whole schools are detected and eradicated. Means of persevering in good resolutions are pointed out. The rights of the unborn child are defended. Consciences are educated. Difficult cases are settled wherein the expert is needed to say just where right and duty lie. Innocence is preserved against the snares that are set in its way and whose danger it might realize only too late. Good souls receive spiritual direction, teaching them to overcome even little faults and to rise from virtue to virtue, to the heights of Christian perfection.

Fruits of Confession. The law of the Church requires that Catholics go to confession at least once a year. Confession, like Baptism, is called a sacra-

ment of the dead, because it can be received by those who are dead in sin, as a means of their spiritual resurrection. Into the spiritually dead, with sanctifying grace the sacrament infuses supernatural life. It remits sins and the eternal punishment due to mortal sins. But one need not be in mortal sin in order to go to confession. Many pious souls go very frequently to confession, as a means of avoiding grievous sin and overcoming venial faults; of obtaining spiritual direction; of receiving an increase of sanctifying grace; and as a preparation for Holy Communion, being mindful of the words of St. Paul:[4] "Let a man prove himself and so let him eat of that bread and drink of the cup."

54. A PEEP INTO THE CONFESSIONAL.

The catechism defines Penance or Confession, as a Sacrament in which the priest, as the representative of God, forgives sins committed after Baptism, to those sinners who are truly penitent, sincerely confess their sins and are ready to perform the works of penance imposed by the confessor.

Examination of Conscience. The sinner begins his preparation for confession by praying to the Holy Ghost for the grace to know his sins and the sorrow to detest them. He examines his conscience, scrutinizing his thoughts, words and deeds in the light of the divine law, and thus endeavors to know the number and kind of his sinful actions and the nature and duration of his evil habits.

Contrition. He must have contrition for his sins. Contrition is a detestation and sorrow for the sins committed, combined with a firm resolution to sin no more. The necessity of contrition is taught in all those passages of Scripture wherein the sinner is

[4] I. Cor. 11, 28.

exhorted to repent in order to obtain pardon of his sins. If the sinner is to be converted, to return again to God, he must turn away with horror from that which separates him from God. He must have true sorrow for that which is the greatest of evils and most hateful to God. By this sorrow and detestation he crushes, as it were, the innate pride contained in every revolt against God. "A contrite and humbled heart, O Lord, thou shalt not despise."

Contrition must include the purpose of amendment—the earnest will to amend one's life and sin no more. For what one hates and detests he likewise shuns and flees. The purpose of amendment includes the will to avoid the proximate occasions of sin—any person, place or thing which proves an occasion in which one is likely to sin. For he who desires the end, desires also the means. "He that loves the danger shall perish in it."

Qualities of Contrition. The sorrow for sin and the purpose of amendment required for the Sacrament of Penance, must be internal and sincere, not merely on the lips but in the heart. "Rend your hearts and not your garments." The sorrow must be universal, extending to all mortal sin. For as long as the heart clings to one mortal sin or is not determined to avoid all mortal sins, it cannot turn to God. The sorrow must be sovereign. The sinner must grieve more for having offended God than for any other evil that can befall him. Finally the sorrow must be supernatural. It must proceed from grace and rest on the supernatural motives of faith. Such motives are the loss of sanctifying grace, of heaven, and of the friendship of God; or the fear of hell or purgatory: they are not the merely natural consequences of sin, such as the loss of temporal goods, honor, health, or liberty.

This supernatural sorrow with its accompanying

resolution, may have for its motive the perfect love of God for His own sake. This is perfect contrition. Perfect contrition flowing from perfect love of God suffices for the justification of the sinner. Meditation on the Passion of Christ often helps one to elicit an act of perfect contrition. As the Baptism of desire includes at least implicitly the will to receive the Sacrament of Baptism—such being the will of God; so perfect contrition includes explicitly or implicitly the will to receive the Sacrament of Penance.

The supernatural sorrow and resolution may have for their motive the loss of Heaven and the fear of the punishment due to sin. This is attrition. This imperfect or less perfect contrition suffices for the valid reception of the Sacrament of Penance.

Analysis of Act of Contrition.

1. O my God,	1. Addressed to God.
2. I am most heartily sorry,	2. Interior.
3. For all my sins,	3. Universal.
4. I detest them above all things	4. Sovereign.
5. because I dread the loss of heaven and the pains of hell,	5. Motives of Attrition.
6. but especially because they displease Thee, my God, who art the Infinite Good and worthy of all love.	6. Motives of Perfect Contrition.
7. I firmly resolve with the help of Thy grace, never more to offend Thee,	7. Resolution for future.

8. but to confess my sins,	8. Part of God's law.
9. to avoid their occasion,	9. Means to end.
10. to make satisfaction	10. Works of penance imposed.
11. and amend my life.	11. Changed life.

The Confessional. Having made his preparation for confession, the penitent presents himself at the confessional chair. The confessional is erected in a public place in the church. The partition between the priest and penitent is provided with a screen or lattice-work of wood or metal, through which they speak. After stating the time of his last confession and whether or not he received absolution, the penitent recites the Confiteor or at least the words: I confess to Almighty God and to you, father, that I have sinned. He then proceeds to confess his sins, mentioning at least all the mortal sins he has committed, as he discovered them in the examination of conscience. If there are no mortal sins, he mentions venial sins, for which he must elicit contrition. The revelation of conscience must be humble, sincere and entire. If the penitent knowingly conceals a mortal sin, the confession is not only worthless but sacrilegious.

If necessary the priest will assist the penitent by prudent questions. The accusation of sins being finished, the priest gives the penitent such admonition and direction as seem proper. If the priest finds the penitent well disposed, he imposes upon him a salutary work of penance and gives him absolution, repeating the following words:

Absolution. "May the Almighty God have mercy

upon thee, and forgive thee thy sins and bring thee unto life everlasting. Amen.

"May the Almighty and merciful Lord grant thee pardon, absolution, and forgiveness of thy sins. Amen.

"May our Lord Jesus Chrits absolve thee, and I, by His authority, absolve thee from every bond of excommunication and interdict, in as much as in my power lieth and thou standest in need. Finally I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After Confession. While the priest gives him absolution the sinner repeats his act of contrition. If the sacrament has been worthily received, the penitent, however great may have been his sins, leaves the confessional forgiven. His sins are washed away. The eternal punishment of hell, which is the just due of every mortal sin, is remitted. By sanctifying grace the soul is raised from spiritual death to supernatural life and is once more holy and pleasing to God. The creature is again adopted to the divine sonship and made an heir to heaven.

In due time after confession the penitent is expected to perform the works of penance imposed on him by the confessor—generally the recitation of certain prayers. These good works do not, of course, destroy mortal sin or its guilt. Only God's grace can do that. They are imposed as a remedy against relapse, as a means of amendment and as a punishment to satisfy for the temporal punishment which is not necessarily nor always remitted with the eternal punishment due to sin.[1]

[1] See article on Indulgences under No. 56.

55. OBJECTIONS TO CONFESSION ANSWERED.

In the light of what has been said of the institution of the Sacrament of Penance by Jesus Christ and its use by Christian people, we may now judge the worth of the objections commonly made against the practice of Confession.

Objection 1. "No man can forgive sins but only God."

Answer 1. The Apostles were men. Christ said to the Apostles: "Whose sins you shall forgive, they are forgiven them." It is true that no man can forgive sins by his own natural power. But no priest claims to forgive sins by his own natural power; but by the power of God, as an "ambassador of Christ in the ministry of reconciliation." If God gives men power to forgive sins, then men can forgive sins. The objector says that no man can forgive sins. Christ says that certain men can forgive sins. Whom shall we believe?

Objection 2. "I need not confess to the priest. I go directly to God. He can forgive me."

Answer 2. If you refuse to receive the Sacrament of Baptism, which Christ has left in His Church, will God, at your demand, baptize you directly? Penance, as well as Baptism, is a divine ordinance. To refuse to use either sacrament is to refuse to conform to the divine will. God can forgive. But will God forgive the sinner who proudly disdains His law and wants to dictate the terms of peace by which he will be reconciled to the Almighty? The sinner should be glad to receive pardon on any terms that God ordains. Had the lepers in the Gospel[1] refused to go and show themselves to the priests as Christ commanded them, think you they

[1] Luke 17, 14.

would have found themselves cleansed as they went their way? St. Paul says of Christ: "Being consummated He became to all that **obey** Him, the cause of eternal salvation."[2]

Objection 3. "If sins are forgiven by perfect contrition, why confess them afterward?"

Answer 3. Are you sure that you have perfect contrition? Penance is the ordinary means of salvation for those who have fallen into mortal sin after Baptism, as Baptism is the ordinary means of salvation for all. While perfect contrition does remit sin, this very contrition always includes at least implicitly, the will to go to Confession in accordance with the divine will.

Objection 4. "Confession encourages sin by making pardon too easy."

Answer 4. Rather the notion that you can be forgiven without confession encourages sin by making pardon still easier. Apart from its being God's chosen way of granting pardon, Confession with its examination of conscience, its humble self-accusation, its sorrow and resolution, its penance, its opportunity of educating the conscience and insisting on the means of avoiding sin, is even humanly speaking, the most powerful antagonist of sin.

Objection 5. "Is there not danger of the priest telling the sins that are revealed to him?"

Answer 5. The priest is under the strictest obligation to preserve the seal of the confessional. Even the courts hold this trust inviolate. Priests have suffered death, like St. John Nepomucene, rather than reveal the sins of their penitents. No names are mentioned in the Confessional. The priest need not know or even see the penitent. One may confess to any priest exercising jurisdiction.

[2] Heb. 5, 9.

Objection 6. "Is it true that people must pay to have their sins forgiven?"

Answer 6. Emphatically, No! The priest does not receive a fee for absolution. Far from charging money for pardon, the confessor could not accept it even if it were freely offered to him. The writer has seen books, written by men who called themselves Christians, which not only asserted that Catholic priests demand money for absolution, but even published what pretended to be the cost of pardon for each particular sin. These charges are the basest calumnies. Their authors, while they pretend to work for the glory of God, in reality are doing the work of the devil who is the father of lies.

Objection 7. "It is claimed that the influence of the Confessional is demoralizing."

Answer 7. Do those who know the Confessional from experience claim this? The best recommendation of the work of the Confessional is that parents want their sons and daughters, husbands want their wives, wives want their husbands, to frequent the Sacrament of Penance. When children go to Confession promptly and frequently, parents feel that all is well with them; that they are striving to keep their lives clean. With the regular check of Confession, nothing will be allowed to go very far amiss. But when Confession is neglected, parents feel they have reason to worry about the child's spiritual welfare. The youth who comes by himself to his pastor and tells him of the bad company that has led to the saloon or worse, is on the way to overcome such evil influences. Scripture says: "He that hideth his sins shall not prosper; but he that shall confess and forsake them, shall obtain mercy."[3]

Objection 8. "How do Catholics refute the ex-

[3] Prov. 28, 13.

priests and others who expose the secrets of the confessional?"

Answer 8. The pretended secrets of the Confessional have been a favorite topic with those unfortunate creatures who go about posing as "ex-priests" and "escaped nuns," and making a miserable living by pandering to mingled bigotry and pruriency. Bitter experience of scandal and dishonesty has taught many communities to have nothing to do with these moral degenerates. They are always out and out impostors. Generally they were never Catholics at all. If they were once in the Church, they are, as Swift says, "weeds which the Pope has thrown over his garden wall." In time they are invariably their own refutation.

Objection 9. "Many non-Catholic books say that Confession was instituted by the Lateran Council in 1215."

Answer 9. The Bible says that it was instituted by Jesus Christ after His resurrection. The decree of the Lateran Council merely insists that Catholics receive the Sacrament at least once a year. Doubtless then, as now, there were members of the Church who were inclined to neglect the Sacraments. In a similar way the Church made a rule that Catholics must receive the Holy Eucharist during Easter time.

Confession is mentioned in the ancient councils, in the Fathers and in the Bible. A council at Rheims in 625, legislates about the jurisdiction of the pastor to hear the confessions of his people during Lent. St. Augustine (d. 430) writes: "Let no one say:—I do penance in secret and before God. God who knows that I repent in my heart will forgive me.—Was it said to no purpose then: Whatsoever you shall loose on earth shall be loosed also in Heaven."

St. Basil (d. 373) writes: "In the confession of sins, the same method must be observed as in laying

open the infirmities of the body. For as these are not rashly communicated to everyone, but to those only who understand by what method they may be cured, so the confession of sins must be made to such persons as have power to apply a remedy." And he adds: "Necessarily our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God." Basil, Augustine, Ambrose, Leo I, Jerome, Chrysostom and other Fathers speak of Confession.

Of the first Christian converts, St. Luke writes:[4] "Many of them who believed came confessing and declaring their deeds." After declaring that the priests should be called in to the sick man, St. James continues: Confess your sins one to another —or the one to the other.[5] St. John says: "If we confess our sins, He is faithful and just to forgive us our sins."[6]

The Oriental sects that fell away from the Church many centuries before the Council of Lateran, retain Confession: which is evidence that the practice of confessing sins in the Sacrament of Penance prevailed in the Church before their apostasy.

Objection 10. "It is hard and unnatural to confess one's sins."

Answer 10. If it were ever so hard, it would still be easier than to burn with the sins in hell. But it is not hard as Catholics know by experience, and as converts to the faith discover and testify. It is Christ's way and His is a merciful way, fitted to the needs of our human nature.

The Sacrament of Penance is supernatural. But to tell one's faults is the most natural thing in the world. Far from being something abhorrent to our nature, confession really corresponds to a want of the human soul. It is probable that no one ever

[4] Act. 19, 18. [5] Jas. 5, 13-16. [6] I. John 1, 9.

committed a serious fault without confiding it to somebody. To have another share the secret that burdens us, is an instinct of our nature. The murderer confesses his crime or he commits suicide: and his suicide is his confession. Before going to sleep at night the little child puts its arms around the mother's neck and whispers into her forgiving ear the tiny fault of the day. In the emotional excitement of the revival or camp-meeting, life histories, sometimes life tragedies, are blurted out publicly to an indiscreet world. When the proud sinner grows weary of his hollow life and would be emancipated from the rottenness and dead bones within the whitened sepulcher of his heart, and comes to know himself and be humble, then he feels the want of a strong and prudent friend to whom he can unbosom himself; to whom he may pour out the thoughts of his disillusioned heart; with whom he may advise about the duty of reparation and the means of spiritual peace. Or again, the scrupulous soul, driven to the brink of despair by fears and temptations, moans out: What shall I do? Who can help me? Who can assure me of God's forgiveness?

In the Sacrament of Confession Jesus Christ has left in His Church, a means whereby consciences may be revealed to the spiritual physician in peace and prudence: where without scandal to others or loss of good name or usefulness, the sins may be disclosed in private confession to the priest, who is strong enough to bear with the sinner and human enough not to despise him; who is trained to advise and guide, and pledged to eternal secrecy of every word confided to him; who above all is empowered by God to forgive in His name.

56. INDULGENCES.

One of the grandest pictures in the Christian history is the scene of the courageous St. Ambrose, Bishop of Milan, shutting the doors of his Cathedral in the face of the Emperor Theodosius the Great, and refusing him entrance into the church on acount of his crime in allowing the imperial soldiers to massacre the inhabitants of Thessalonica. The successor of the Cæsars was thus taught that there is a power of right higher than the caprice of kings. As a member of the Christian Church, Theodosius could be forgiven his sin, upon evidence of sincere repentance. Meantime he must take his place outside the door of the church with the humblest penitents and by long penance prove the sincerity of his conversion.[1]

Early Penances. The Emperor, the same as other Christians of the time, was obliged to do public penance for his public sin. This penitential system of the early days of the Church is associated with the doctrine of Indulgences. According to St. Basil, a murderer was obliged to do penance for 20 years; an adulterer for 15 years. For lapse into idolatry and other scandals, similar penances were imposed. Heinous crimes merited the major excommunications by which public sinners were cut off from the Church and avoided till they resolved to mend their ways. Lesser scandals incurred minor excommunications. Penitents sometimes stood barefooted at the door of the church asking the prayers of the faithful. Sometimes they fasted for months on bread and water. These penances reveal the faith of the early Christians; their appreciation of citizenship in the Kingdom of God; and their readiness to give heroic evidence of repentance, if in human

[1] I. Cor. 5, 5.

weakness they had forfeited that divine citizenship.

Indulgence. It was well understood that the works of penance did not remit mortal sin. Only God's grace could do that. The penitential works had to do with the temporal punishment due to sin. If the penitent fell dangerously ill before his time of discipline was over, he was at once reconciled and granted absolution and Holy Communion. What was lacking in his penance might be supplied by God's grace in some other way. This same mercy or indulgence, was sometimes shown to others who had edified the Church by extraordinary signs of repentance. At the prayer of saints about to suffer martyrdom, the Church sometimes relaxed her discipline in favor of certain penitents.

From this indulgent kindness of Mother Church, comes the word Indulgence. Derived from the Latin *indulgeo,* it means originally, to be kind, merciful, to grant a favor. In English, the gratification of the passions is only one out of several meanings of the word indulgence: and a meaning which has nothing whatever to do with the theological sense of the word.

Definition. An Indulgence is the remission, outside of the Sacrament of Penance, of all or part of the temporal punishment, which, even after the sin is forgiven, we have yet to undergo either here or in Purgatory.

To gain an Indulgence, it is required that we should be in the state of grace, and have already obtained by true repentance, forgiveness of those sins the temporal punishment of which is to be remitted by the Indulgence: and that we should exactly perform the good works prescribed for gaining the Indulgence.

A Bible Indulgence. St. Paul granted an Indulgence to the incestuous Corinthian, pardoning him

in the name of Christ, and through regard to the prayers and fervor of the Christians of that city. This man had committed a terrible crime, and in punishment thereof the Apostle excommunicated him, delivering, as he said, "such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." But scarcely has a year passed after this terrible excommunication, when, moved by the sinner's sincere repentance, Paul writes to the Corinthians to restore him again to the communion of the faithful, saying: "To him, that is such a one, this rebuke is sufficient, which is given by many. So that on the contrary you should rather pardon and comfort him, . . . and to whom you have pardoned anything, I also. For what I have pardoned, if I have pardoned anything, for your sakes have I done it, in the person of Christ."[2]

"In this passage we have all the elements that constitute an Indulgence. First, a penance, or temporal punishment proportionate to the gravity of the offense, is imposed; secondly, the penitent is truly contrite for his crime; thirdly, this contrition determines the Apostle to remit the penalty; fourthly, the Apostle considers the relaxation of the penance ratified by Jesus Christ, in whose name, and by whose authority, it is imparted. He adds, indeed, "If I have pardoned anything," but, as is evident from the context, he thereby only signifies that he does not know whether perhaps the penance already performed may not have been sufficient to satisfy the justice of God: if it was not sufficient, then he remits the rest, in virtue of the power given by Christ, when He said: "Whatsoever ye shall loose on earth, shall be loosed also in Heaven."

"As the Apostle did in this instance, so did the

[2] II. Cor. 2, 6-10.

Popes and Bishops of the early Church on numerous occasions. Taught by the Apostles, they understood that the power of the keys was applicable to temporal punishment as well as to the guilt of sin. As they had power to administer the Sacrament of Penance, so had they also power to grant Indulgences. And this remission on the part of the Bishops, was valid, not only in the sight of the Church, but also in the sight of God. If they pardoned anything, they did so in the person of Christ, even as the Apostle had done in the case of the incestuous Corinthian."[3]

Development. In the course of time the fervor that marked the primitive Christians decreased. Sinners were not inclined to do the long and rigorous public penances. To insist upon them would be to tempt many to fall away entirely from the Church. But the Scripture is true that God is wont to forgive the repentant sinner and free him from the guilt of sin and its eternal punishment, without freeing him from its temporal punishment.[4] Thus God sent the prophet Nathan to tell David: "The Lord hath taken away thy sin. Nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born of thee shall die." An awful temporal punishment inflicted even after the sin and its eternal punishment were forgiven! The motherly solicitude of the Church sought to make up what was wanting in the penance of the sinner by opening to his poverty, the spiritual treasury which she is entrusted to administer—namely the infinite merits of Christ and the superabundant prayers and good works of His saints. Indulgences became rather the rule than the exception. In place of the canonical penances,

[3] Otten, "Sacramental Life of Church."
[4] See cases of David (II. Kings 12 and 24); of Adam (Gen. 3, 17-20; Wis. 10, 22); of Moses (Num. 20, 12; Deut. 32, 51-52); of Jews (Num. 14, 20-23).

a condition of gaining an indulgence might be (besides the receiving of the Sacraments) the recitation of psalms or other prayers, visiting the sick, alms given to the poor, a pilgrimage to some holy place, or other comparatively small works.

Plenary and Partial. The association of Indulgences with the remission of canonical penances, writes Fr. Otten, "is evident from the very form in which they are granted. Thus the Church grants Indulgences of forty days, seven years, seven quarantines, and so on; which means that so much temporal punishment is remitted as would have been cancelled by the practice of canonical penances continued for these respective periods of time. These Indulgences are called Partial Indulgences; because they are intended to remit only this specified part of the temporal punishment; what is due over and above still remains. The same fundamental idea is involved in Plenary Indulgences. They remit the whole debt of temporal punishment which a sinner may have contracted with God, and they are therefore equivalent to a remission of all canonical penances, which of old a penitent would have been required to perform, in order to satisfy the justice of God. These canonical penances are indeed no longer imposed by the Church, yet, as was pointed out before, God never ceases to inflict temporal punishment for sins, and hence Indulgences are granted to-day even as was the custom of old; if not as an actual substitute for canonical penances, at least as a mild and merciful payment of the debt that stands against the penitent sinner on the account-books of God."

Non-Catholic Misrepresentation. Alms given to build hospitals, churches and other institutions of charity, often constituted the good works which, with Confession and Communion, were conditions

of gaining Indulgences. Had not Christ said, that not even the cup of water given in His name would be without its reward? The reluctance of the German princes to let their people contribute toward the splendid world Cathedral of St. Peter's at Rome, which Michael Angelo and other men of genius were rearing at the beginning of the sixteenth century, did much to precipitate the religious revolution known as the Reformation. Pope Leo X had promised the blessing of an Indulgence to those who would contribute to this grandest temple raised to God, and fulfill also the other conditions of gaining the Indulgence. First alleged abuses of the collectors, and later the very doctrine of Indulgences, were attacked by Martin Luther and others.[5] If there were any abuses in the methods of individual collectors, the Church was not to blame. It is not easy to raise millions of dollars for a great world work without meeting with some unworthy or indiscreet agent. But the doctrine of the Church on the subject was ever the same truth from the days of Paul at Corinth, even to our own.

Since the Reformation and the religious excitement it engendered, Protestants have very commonly entertained the most erroneous ideas about the Catholic teaching on Indulgences. In fact enemies of the Church have not hesitated to spread the foulest lies about this doctrine. Poor ignorant people are told that an Indulgence is a permission to commit sin: a seven years' indulgence, a license to indulge in sin for seven years. Imagine the malice that would thus slander the Church and break the Commandment: "Thou shalt not bear false witness against thy nieghbor!" Imagine such calumny perpetrated in the name of religion itself! Again it is said that the Catholic Church sells Indulgences.

[5] See Chapter 26; No. 81.

The Church never sold an Indulgence. God's blessing cannot be bought or sold. As well say that the Methodist Church sells blessings when it promises that God will reward those who with a pure heart, contribute alms to build a church or to send missionaries to the pagans.

Benefit of Indulgences. While not absolutely necessary for salvation, Indulgences are as beneficial as they are consoling. Without their help we are likely to undergo a severe purgatory in the next world. How often is our contrition for sin, of the less perfect sort? How few have that ardent love of God whose divine fire burns away at once every obstacle to perfect union with Him? The gift of Indulgences is an encouragement to perform the works of penance prescribed for their attainment. Our fasting with Christ,[6] during the forty days of Lent; our going with Him in spirit over the way of the Cross; or through His whole life in the Rosary, are penances whose own rewards are augmented by the gift of many graces in the Indulgences of which they are the occasion.

As one condition of gaining Indulgences is that the Christian must first be in the state of sanctifying grace, their announcement on certain occasions is doubtless the means of moving sinners to awaken to their miserable condition and seek the grace of reconciliation with God, in Confession and Holy Communion. God's grace takes away the eternal punishment of sin and hell. The penance given in Confession, as the Council of Trent teaches,[7] makes the sinner more careful for the future, substitutes for his vices the contrary virtues and prevents him from falling into more grievous sins. Finally the visits to the churches, the public profession of faith, the prayers and other good works prescribed for a

[6] Mt. 4, 2. [7] Sess. 14, Ch. 8.

time like the Jubilee,[8] lead to the gaining of Plenary Indulgence, which removing the temporal punishment still due to sin, finishes the Christian's union with God and makes him ready for Heaven.

[8] After the Holy Land fell into the hands of the Turks, the Jubilee Year (generally each 25 years) enabled people to gain the same indulgences by a spiritual pilgrimage nearer home, that were formerly attached to the pilgrimage to the Holy Land.

CHAPTER XIV

HOLY ORDERS—THE CHRISTIAN PRIESTHOOD

57. THE SACRAMENT OF HOLY ORDERS.

As the passing years bring the Christian youth to man's estate, he must choose his life work. He may feel that it is his vocation to consecrate his life to the service of God and fellow-man in the Christian ministry. The sacrament by which a layman is raised to the priesthood is called Holy Orders. In a certain sense all Christians are priests. On the altars of their hearts men and women offer spiritual sacrifices in their internal and external acts of Christian virtue. At the same time certain men are set aside and empowered by sacramental ordination for the special work of the Church's ministry.

The need of such a body of men is apparent from what has been said about the Sacraments and other sacred institutions by which Christ carries on His work in the world. St. Paul calls the Apostles the ambassadors of Christ, and the dispensers of the Mysteries or Sacraments of God. Theirs is not a different or independent priesthood from Christ's. It is the Christian priesthood. The Apostles and their successors act as instruments and agents of Jesus Christ in bringing the graces of His Eternal Priesthood to the souls of men.

Christ's Ministers. In the Old Law there was an

external and official priesthood. The tribe of Levi were appointed to minister in the temple. An express law forbade any other to assume the function. King Ozias was stricken by God with leprosy, for having usurped the sacerdotal office.[1] The Apostles were chosen by Christ as the first priests of the New Law. To them were entrusted the Church, its government, its teaching office, and the administration of the Sacraments. The New Testament is full of their priesthood. At the Last Supper Christ empowered them with the ministry of the New Covenant in His Body and Blood. "Do this for the commemoration of Me." After His resurrection, He conferred upon them the "ministry of reconciliation" from sin. "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them."

Successors of Apostles. It soon became necessary to ordain many fellow-laborers with the Apostles, destined to perpetuate their office which is to last till the end of the world.[2] We read:[3] "When they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord." These men are told:[4] "Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with His own Blood." The office of the priesthood was conferred by the sacramental imposition of hands, even when the candidates were chosen and called directly by the Divine Spirit. We read:[5] "The Holy Ghost said to them: Separate me Saul and Barnabas for the work whereunto I have taken them. Then they fasting and praying and imposing their hands upon them, sent them away."

Imposition of Hands. As St. Paul was baptized

[1] II. Par. (Chron.) 26, 18-19.
[2] Mt. 28, 20.
[3] Act. 14, 22.
[4] Act. 20, 28.
[5] Act. 13, 2-3.

as a means of coming into the Church, he was also ordained for its official ministry.

Paul ordained Timothy, Titus and others, and in his letters speaks of their divine office. "Neglect not the grace that is in thee, which was given thee by prophecy with the imposition of the hands of the priesthood."[6] "I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands."[7] "Impose not hands lightly upon any man, neither be partaker of other men's sins."[8] St. Paul teaches that more than an education and a call from the people is needed to raise a man to the Apostolic office: "How shall they hear without a preacher? And how shall they preach unless they be sent? I left thee in Crete that thou shouldst ordain priests in every city, as I also appointed thee."[9]

From the days of the Apostles the Christian priesthood has been transmitted from generation to generation by the Bishops of the Church. The Roman clergy are as truly priests to-day as they were in the days when Peter and Paul, dying themselves, left their successors in the Eternal City. Protestant ministers have no Sacred Orders and do not even pretend to be priests, save a few Episcopalians, whose Anglican ordination is judged invalid by Rome.

Holy Orders. The Sacrament of Holy Orders can be conferred only by a Bishop. Several preparatory steps precede the candidate's elevation to the priesthood. The fullness of the priesthood is possessed by the Bishops. The minor steps or orders are Porter, Reader, Exorcist and Acolyte. The major orders are those of Subdeacon, Deacon and Priest.

Priest Called Father. As the Church is the common home of the Christian flock, the priest ministering therein as the representative of God, and for the

[6] I. Tim. 4, 14. [7] II. Tim. 1, 6. [8] I. Tim. 5, 22. [9] Tit. 1, 5.

benefit of the people, is the spiritual father of this spiritual family.[10] As the father in the home gives his children their natural life, feeds and clothes their bodies, trains them to earn their living, watches over their health and general welfare; so from cradle to grave the priest watches over the spiritual welfare of the Christian. Through his hands the child is born, in Baptism, into the supernatural life. By him the soul is fed with the words of truth and the divine food of Holy Communion. He rejoices with his children in their day of joy, blessing their marriage and new home. He weeps with them in their sorrow, kneeling at the bedside of the dying and burying the dead. The scripture does not forbid to call those father who are the representatives of the one divine Father in Heaven. Like the father in the home the priest is a true representative of the Father in Heaven whose paternity is honored in the honor given His ambassadors.

58. CLERICAL CELIBACY.

Giving himself in an undivided service to the spiritual family that calls him father, the priest has no other family. He has vowed himself to a life of celibacy. In doing this he follows the example of Christ and His Apostles and the recommendations of Holy Scriptures. The celibacy of the priesthood is not a divine command, but it is a divine counsel. The rule of celibacy is a law of discipline, not a dogma of faith. Of this celibacy St. Paul says:[1]

"He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God But he that is with a wife, is solicitous for the things of the world, how he may please his wife:

[10] I. Cor. 4, 15; I. Tim. 1, 2; I. John 2, 18.
[1] I. Cor. 7, 32-33.

and he is divided." St. Paul here covers the whole case. Nothing earthly should have a claim on a priest, neither father nor mother, nor brother, nor sister, nor wife, nor children, may claim him. The priest, body and soul, belongs to the Church of Christ. To promote and protect its interests, to live for its people, to work for them, to die for them if necessary, to think of them, to provide for their every want, and pray for them night and day—this is the mission of the Catholic priest. If he has a wife and children to work for, he can not give his whole time and thought and work and the fruit of his labors to his people. In the words of the Apostle "he is divided." The gospel of self-denial must have a self-denying priesthood to preach it.

St. Paul offers his fellow priests the example as well as the counsel of an undivided service. "I would," he writes, "that all men were even as myself, but every one hath his proper gift from God. . . . But I say to the unmarried and widowed, it is good for them if they so continue, even as I."[2]

Christ's Promise. When St. Peter said to Jesus: "Lo, we have left all things and followed Thee," the Apostle evidently referred to the fact that for the sake of the Gospel he had severed even the closest family ties; for Jesus answered: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's but he shall receive a hundredfold now in this time . . . and in the world to come, eternal life."[3]

Practical Advantages. The priest gives up wife, children, home, by giving up the very right to these things. By sacrificing ties that the world holds most dear, the priest is left free to fight the unceasing battle of the soldier of the cross. The advan-

[2] I. Cor. 7, 7-8.
[3] Mk. 10, 28-30; Mt. 19, 29; Luke 18, 29.

tages which lie with a celibate clergy in the work of the foreign missions, is admitted by all. The late Anglican Bishop Bickersteth of South Tokio, Japan, writes of the missionaries: "Roman Catholics can teach us much by their readiness to bear hardships. In Japan a Roman priest gets one-seventh of what the Church Missionary Society and the Society for the Propagation of the Gospel allows to a deacon. Of course they can only live on the food of the country."[4] Marshall in his "Christian Missions" has gathered much testimony in favor of celibate missionaries.

In our own country, men free from the great responsibility of providing for a family and of educating and settling in life a number of sons and daughters, can take the better care of the spiritual family entrusted to them by Jesus Christ. Priests can devote themselves to the building up of poor and uninviting places where souls are likely to be neglected. Backed by the practical example of disinterestedness and self-denial, the pastor's exhortation to his flock acquires a new power. He need be no respecter of persons. People find little difficulty in entrusting their confession to a priest bound by the vow of celibacy. On the other hand marriage would seem to be an obstacle, especially to confession. When Hyacinthe Loyson left the Church and married, the first point that struck a free-thinker like George Sand, was: "Will Pere Hyacinthe still hear confessions? Is the secrecy of the confessional compatible with the mutual confidences of conjugal love?" Without injustice to a wife or children, the unmarried priest can give himself and his all to the Gospel. If need be, he can lay down his life for his flock, as many priests have done, amid the contagion of yellow-fever or small-pox. Celibacy allows the

[4] Life and Letters of Ed. Bickersteth, II. Ed. Lond. p. 214.

priest to live as a soldier of the Cross and to die as a soldier.

A Higher State. On higher grounds than utilitarian considerations, religious celibacy has always appealed to the Christian instinct as a state befitting the ministers of Jesus Christ. We could not think of Christ save as a virgin. He chose to be born of a mother who had consecrated her virginity to God. In the Old Law, the great prophets Elias, Eliseus, Jeremiah, John the Baptist; in the New Law, St. Paul, St. John the Evangelist, and other disciples lived in the state of consecrated celibacy. Marriage is a sacrament of the Christian religion. But, however holy its state, it is undoubtedly true that the vow of religious celibacy raises one to an even higher state. The priests of the Old Law, who transmitted their priesthood by natural generation, were enjoined to observe continence during the period when in their turn, they served in the temple. How fitting is celibacy to the priests of the New Law, where the priestly character is imparted by the Holy Spirit in the Sacrament of Orders and where the priests stand daily at the altar.

Constant Ideal. Though in the beginning the Church was obliged to ordain men who were already married, her higher ideal was ever in her mind. St. Paul, who presents his own celibacy as a model for the clergy, urges his brethren to present themselves as ministers of God in chastity.[5] If married men are ordained, Paul insists that "a bishop or deacon should be the husband of one wife."[6] This does not mean that the candidate need be married. St. Paul prefers that he is not. But if he is married, it must be but once. In Latin Christendom, where young men in sufficient numbers are found willing to give themselves in undivided service, the ideal of

[5] I. Cor. 7, 7-8; Tit. 1, 8; I. Tim. 4, 12.
[6] I. Tim. 3, 3-12; Tit. 1, 6.

celibacy is realized. In the Greek portion of the Church, though priests cannot marry, married men may be raised to the priesthood. Like the Jewish priests they must practice continence at certain times. If his spouse dies, the priest cannot marry again. The Greek Bishops are chosen not from the married clergy, but from the monks, who of course are celibates: and who, be it noted, have far more respect and influence with the people than their married brethren. These rules prevail, not only among the Greeks united with Rome, but also among the schismatic Greeks, Russians, Armenians, Copts and other Oriental sects.

The objections brought against clerical celibacy by writers of a certain class, are hardly worthy of notice. The best physicians agree that the state of voluntary continence, far from being harmful or impossible, is very conducive to the best of health and the finest mental activity. The moral record of the unmarried priests will compare very favorably with that of married clergymen and others, as the very readers of the newspapers can observe.

In the United States there are some seven million unmarried men between the ages of 21 and 45 years. The Catholic priests of the country are only one-fifth of one per cent. of this number. The example of a celibate clergy is an encouragement to the unmarried millions, not to lower their moral ideal, but even in the face of overwhelming passion and possible falls, to continue the struggle towards its realization in their lives.

59. THE RELIGIOUS ORDERS AND THEIR LIFE OF PERFECTION.

The various religious orders and societies of men and women that adorn the Church are closely associ-

ated with the priesthood in doing the work of Jesus Christ. Many of the grandest pages of history chronicle the lives and deeds of the saintly founders of religious communities and their devoted associates, who have accomplished very miracles for Christ and His children. When Europe was a chaos of barbarism, the Benedictines, with the motto "Ora et Labora," prayed and worked for its civilization and conversion. The Mendicant Friars of St. Francis of Assisi and St. Dominic, rising in the Middle Ages, made the heroic zeal of a few the inspiration of many. Later the Jesuits came to glorify the Church by their schools of highest education and their foreign missions. The people of the United States can see the daily work of many more of these religious orders: the Passionists, the Redemptorists, the Sulpicians, the Paulists, the Christian Brothers, the Congregation of the Holy Cross, the Marists, Augustinians, Sanguinists, Vincentians, and others.

Orders of Women. The religious orders and congregations of Catholic women are even more numerous than those of men. In the United States alone there are almost 100,000 consecrated Nuns or Sisters, whose lives inspired by love of God, are spent in charity toward fellow-man. The soldiers of the "sixties" gave the name "the Angels of the Battlefield," to the Sisters who, amid the terrible scenes of the Civil War, nursed alike the Blue and the Gray; and sometimes fell, the victims of bullets not meant for their generous hearts. Though the Civil War is over, the battle of life still rages. Men and women and children go down every day to ruin and death and to the danger of hell. In every great city Sisters of Charity are found ministering in the name of Christ, to every form of suffering humanity.

In the Orphan Asylums which they conduct, the

Sisters become mothers by adoption of thousands of little ones that have been bereft of their natural parents. At the other end of life, we see the Little Sisters of the Poor acting like daughters to the indigent aged. Into their convent homes they receive those sad old lives; and while they go from door to door begging for the sustenance of their guests, they brighten their last days with the comforts of a home and their souls with the sunlight of that other world which is their own inspiration. The Sisters of the Good Shepherd receive into their houses wayward girls who need to be protected and educated to moral strength, and fallen women whom they endeavor to reform to Christian character and train to useful work, that on going out into the world again, the unfortunates may be able to earn an honest living and lead a life that will save their souls. The courage shown by the Sisters in building and maintaining their numberless hospitals; their charity which knows neither race nor creed; the intelligence and skill displayed by the Sister-nurses at the bedside and in the operating-room, are universally acknowledged and admired. The men and women of the religious orders have a large share in the educational work of the Church. The training of the child for the fullest and highest life is a work becoming their noble state.

Works of Mercy. The religious orders may be truly said to give their lives to the performance of the spiritual and corporal works of mercy.

The Corporal Works of Mercy—To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to visit the imprisoned, and to bury the dead.

The Spiritual Works of Mercy—To reclaim sinners, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs pa-

tiently, to forgive offenses, to pray for the living and the dead.

Life of Perfection. However different the works in which they are engaged, all the religious orders are essentially alike. They are all pledged to the Life of Perfection. What is meant by this higher life, the Gospel teaches us:[1]

"Behold one came to Jesus and said to Him: Good Master, what shall I do that I may have life everlasting?

And He said to him: If thou wilt enter into life keep the commandments.

He said to Him, which? And Jesus said: Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself.

The young man said to Him: All these I have kept since my youth. What is yet wanting to me?

Jesus saith to him: **If Thou Wilt Be Perfect,** go sell what thou hast, and give it to the poor, and thou shalt have treasure in Heaven: and come, follow Me."

Here Jesus Christ distinctly points out two ways in which men may serve God. The way of salvation consists in keeping the Commandments. This obligation rests upon everybody. It can be and should be practiced in every position in life. If we keep the Commandments we shall be saved. We shall escape Hell. We shall at least get to Heaven.

Besides the way of salvation, there is the higher way of perfection. Not all are capable of it. It is the destiny of the few rarer souls who are drawn close to God. If thou wilt be perfect, says Christ, go sell all thy goods, and give them to the poor; and come, follow Me. These shall be rich in Heaven.

[1] Mt. 19, 16-21.

Three Vows. The way of perfection is the path chosen by the men and women in the religious orders. Whatever may be the good works with which they are occupied, their first and common work is to glorify God by devoting themselves to the life of perfection. To be a member of a religious order does not mean that one is perfect: but that one professes to practice the evangelical counsels—poverty, chastity and obedience—which are means of perfection.

The members of the religious orders follow Christ in chastity. What was said about the celibacy of the priesthood applies with much the same force to the vow of chastity of the orders. Secondly, they fulfill the counsel of Christ about distributing their goods to the poor. They may, as an order, hold the titles to valuable lands and buildings—hospitals, colleges, asylums. But they are only the legal trustees of estates that belong to Jesus Christ, and which they administer in His name for the benefit of mankind. As individuals the members possess nothing. The individual has no money either to spend on himself or bequeath to his relatives. Thirdly, they follow Christ in obedience to all lawful authority, in which they hear His voice. The different orders have been founded by saintly men and women. Each order has its Rule, the proper observance of which makes possible the realization of the order's purpose. The members elect their own superiors for a definite term of office. All promise proper obedience to these lawful superiors who must administer the institution and direct its work.

Thus poverty, self-restraint, obedience, which many in the world must endure against their will, are ennobled by being adopted voluntarily and for the sake of God. In the religious orders labor finds a new dignity in unselfishness. Zeal finds opportunity directed by wisdom. The poorest girl, full

of charity to do something for others, but helpless while she stands alone, becomes in the convent, part of an organization mighty enough to influence the whole world. The three vows of the Jesuits and other teaching orders, are the endowment of the schools of which they are the masters. Their individual talents united in their community life and husbanded by prudent directors, have produced monuments of scholarship and zeal beyond the hope of any individual ambition.

Growth in Holiness. Consecrated in humility, self-discipline and calm repose, the lives of men and women who have heeded the call to higher things, grow with God. In the retirement and meditation of the cloister they gather the moral strength by which they may help the weak; and they strive for their own perfection that in sanctity they may glorify God. Hours of silence and contemplation are not lost. "Creative force," says Bishop Spalding, "secretes itself. It grows in solitude and hiding: craves silence and obscurity: wraps itself in mystery. Where it works, the soul bows in awe and holy shame: and from those who live in the glare and noise of the clamorous world, its sacred powers depart. . . . The negative exists for the positive. Rest is for the sake of action. If night buries us in darkness, it is that we may be all alive when day breaks. Silence and solitude are for refreshment of spirit. Continence is for self-control and strength; humility for good sense; abstinence for health. Self-denial is for greater ability to help others; voluntary poverty is for their enrichment: obedience is for the sake of liberty and the common welfare."

Three Guiding Angels. In his "Mornings in Florence," Ruskin pays a splendid tribute to the influence of the Mendicant Orders of the thirteenth

century, on the art of Tuscany, and speaks of the three religious vows as three guiding angels.

"Now the Gospel of Works, according to St. Francis," he writes, "lay in three things. You must work without money, and be poor. You must work without pleasure, and be chaste. You must work according to orders, and be obedient. Those are St. Francis' three articles of Italian *opera,* by which grew the many pretty things you have come here to see. And now if you will take your opera-glass, and look up to the roof above Arnolfo's building, you will see it is a pretty Gothic cross vault in four quarters, each with a circular medallion painted by Giotto. That over the altar has the picture of St. Francis himself. The other three, of his Commanding Angels. In front of him over the entrance arch, Poverty. On his right hand, Obedience. On his left, Chastity."

The Sister of Charity. The orders of women are revered by all honorable men. To the noble and enlightened, the Sister of Charity is the symbol at once of human virtue and of divine religion. She is not of the world and yet she is in the world. Though she has chosen the humble retirement of the convent, the calls of mercy make her modest garb familiar to the busy street. She is the spouse of Christ. And His family—the needy, the sick and the orphans find a home within her convent walls. A Sister may leave the order and return to the world, if she finds she has not a vocation for the work. But once she has exchanged the dress of the world for the nun's modest veil and habit, she seldom turns back from the way of perfection and its noble works. She has left parents and brethren and home, and behold she becomes the sister of humanity. "There is no man," says Jesus Christ, "who hath left house, or brethren, or sisters, or mother, or

father, or children, or lands for My sake and for the Gospel's sake, but shall receive a hundred fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecution: and in the world to come, eternal life."[2]

Some Orders and Founders.

	Died A. D.
St. Paul, first Hermit	342
St. Anthony, Patriarch of Monks	356
St. Francis of Sales, Visitation Nuns	1622
St. Peter Nolasco, Order of Our Lady of Mercy	1258
St. Romuald, The Camaldoli	1027
St. John of Matha, Trinitarians	1213
St. John of God, Brothers of Charity, for the sick	1550
St. Benedict, Order of Benedictines	543
St. Francis of Paula, Order of Minims	1507
St. Albert, Compiler of Carmelite Rules	1214
St. Paul of the Cross, Passionist	1775
St. Peter Celestine, Founder of Celestines	1296
St. Philip Neri, Oratorians	1595
St. Angela of Brescia, Ursulines	1540
St. Norbert, Premonstratensians	1134
St. Juliana Falconieri, the Mantellate Servites	1340
St. John Gualbert, Valombrosa	1073
St. Camillus de Lellis, for Visiting the Sick	1648
St. Vincent de Paul, Lazarists and Sisters of Charity	1660
St. Jerome Emilianus, The Somasky	1537
St. Ignatius of Loyola, Founder of the Jesuits	1556
St. Alphonsus, Liguori, Redemptorists	1787
St. Dominic, Order of Friars Preachers	1221
St. Cajetan, Theatines	1547
St. Clare of Assisi, Poor Clares	1253
St. Jane Frances de Chantal, Visitation Convents	1641
St. Bernard Ptolemy, Olivetans	1348
St. Philip Benizi, Promoter of Servites of Mary	1285
St. Joseph Calasanctius, Order of the Pious Schools	1648
St. Augustine, Augustinians	430
St. Francis of Assisi, Order of Friars Minor	1226
St. Bruno, Carthusian Monks	1101
St. Teresa, Reformer of the Barefooted Carmelites	1582
St. Ursula, Patroness of Ursulines	650
St. Charles Borromeo, Oblates of St. Charles	1584
St. Felix of Valois, Trinitarians	1225

[2] Mk. 10, 29-30.

CHAPTER XV

MARRIAGE—THE CHRISTIAN HOME

60. THE SACRAMENT OF MATRIMONY.

Matrimony is the vocation of most men and women. The love that draws together youthful hearts, looks forward to holy wedlock as the state in which it will receive stability and consecration. Leaving father and mother and cleaving together, the married couple become a new social unit. Marriage is a condition of the greatest importance to the individual and society. It is more than a wedding-day. It is the life-work of a man and woman whose dignity in this world and whose fate in eternity, depend largely upon its worthy fulfillment. It is the home: the nursery of virtue and character and future men and women. Parents are the earliest representatives of God to the children entrusted to their care. More than any other agency, the home makes or mars the child. Marriage is the cornerstone of society, which is made up of home units.

In view of the far-reaching responsibilities of the marriage state and its manifold difficulties, to cope with which husband and wife need the help of God, we are not surprised to find that matrimony is numbered among the sacraments which sanctify with divine grace and raise to the supernatural, the Christian life.

Sacrament. Jesus Christ, who blessed the wed-

ding of Cana by His presence and first miracle, and by His legislation rescued marriage from the degradation into which it had fallen, elevated Christian marriage to sacramental dignity.

St. Paul compares the fellowship of Christian husband and wife, cemented by the grace of God, to the union of Christ with His Church, which union is supernatural and sealed by divine grace. The Apostle writes:[1] "Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the Church. He is the savior of His body. Therefore as the Church is subject to Christ, so also let wives be subject to their husbands in all things. Husbands love your wives, as Christ also loved the Church and delivered Himself up for it that He might sanctify it, cleansing it by the laver of water in the word of life. . . . So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doeth the Church: because we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh: this is a great sacrament; but I speak in Christ and in the Church."

The sacrament of matrimony consists in the marriage contract itself: so that whenever a Christian man and woman are lawfully united in marriage, they receive also the sacrament of matrimony: and on the other hand, if for any reason they should not receive the sacrament, the contract itself would be null and void. For Christ raised the marriage union to the dignity of a sacrament. He did not add the character of a sacrament to it, by way of supple-

[1] Eph. 5, 22-32.

ment, as something accessory and separable. The minister of this sacrament is not the priest, but the contracting parties themselves, and that by the very act of the marriage agreement or mutual consent.

Impediments. The welfare of society demands that the power of making a contract of such importance as marriage should be controlled by the proper legislative authority. The Church as the custodian of the sacraments proclaims several impediments which, under certain conditions, prevent parties from being joined in lawful wedlock and render their attempted marriage contract null and void. These annulling impediments are either of divine law or of ecclesiastical institution. They are impuberty; impotence; violence or compulsion; abduction and detention; error regarding the person's identity; crime—murder of spouse, or adultery, or both, looking to marriage with the accomplice; certain relationships; an existing marriage; sacred orders or solemn religious vows; disparity of religion —when one of the parties is not baptized; clandestinity—a Catholic must be married before a priest and witnesses. There are some lesser impediments that do not nullify the contract.

The Church can dispense from certain impediments: but it is only for grave reasons that dispensations can be granted. The more easily to discover any possibly existing impediments, the bans are ordinarily published at Mass on three Sundays before the marriage.

Mixed Marriages. To promote both the domestic peace and the eternal salvation of her children, the Church is opposed to mixed marriages, as those are called where husband and wife are not of the same faith. There will always be more than enough elements of dissension asserting themselves and threatening the family unity and peace, without husband

and wife being divided on the very important and far-reaching matter of religion. Two who share the same joys and sorrows, hearts that beat in unison to the same memories and hopes, lives merged into one for better or worse, for richer or poorer, in sickness and health, even unto death, should not be divided when they approach their common God, in adoration, in petition in the hour of need, and in grateful thanksgiving for blessings in common enjoyed. In the guiding faith and sustaining hope and transforming charity of religion, with its pious practices to encourage and its divine sacraments to sanctify, man and wife should still be one and so bequeath to their children, as their richest legacy, the heirloom of their common faith.

That religious differences are not only a source of disunion in families, but very often end by destroying altogether the religion of the home, appears from the following data published in Association Men (November, 1901). The figures are derived not from Catholic sources, but from a census of men between 16 and 35, in representative cities, towns and rural districts through the country:

Where one of the parents is Catholic and the other Protestant, only 34 per cent. of the young men belong to any church.

Where both parents are of the same Protestant denomination, 68 per cent. of the young men are church members.

Where both parents are Catholics, 92 per cent. of the young men go to church.

In other words, from the Catholic families of the country, only 8 young men out of 100 are lost to the Church: from the Protestant families where the parents are of the same denomination, 32 young men in 100 are lost to organized Christianity: while in the families of mixed Catholic and Protestant mar-

riages, 66 young men out of 100 are lost to all church affiliation. Two-thirds of the sons of mixed marriages going to swell the army of the great unchurched who are drifting back to paganism! What a terrible responsibility on the souls of the parents!

The Church grants dispensations and consents to witness mixed marriages only when coerced by grave reasons, and after taking measures to remove their danger or at least reduce it to a minimum.

Unity of Marriage. The Christian religion stands for the unity of marriage; the union of one man with one woman. In restoring marriage to its pristine dignity, Christ struck a mortal blow at polygamy which has generally characterized pagan marriage. Polygamy may not be contrary to the primary end of marriage, that is, the propagation of the race. It was indeed permitted to the ancient Jews. But it is not in accordance with the secondary end of marriage, the mutual love and help of husband and wife. Christ taught: "Have ye not read that He who made man in the beginning made them male and female? And they two shall be in one flesh. Therefore now they are not two but one flesh."[2] Polygamy means the degradation of woman. In driving polygamy from the civilized and Christian world, the religion of Christ has elevated woman to her rightful position as man's equal and helpmate.

61. DIVORCE.

In restoring marriage to the condition of its divine institution, Christ condemned the divorce which disgraced the Jewish as well as the pagan world. In the ancient Roman Empire, which was beginning the career of decadence that was to end in its ruin, marriage had sunk to a depth of degradation that

[2] Mt. 19, 4-6.

was pagan indeed. Men dismissed their wives at their pleasure. Noble ladies were the consorts of many successive husbands. Though such women occupied the place of wives, they were seldom crowned with the glory of motherhood. No law protected the unwelcome babe from murder at the hands of its own father. When marriage fell off alarmingly, the emperors encouraged paternity in vain. The home, the cornerstone of society, was decayed, and the whole social fabric tottered to its fall. Among the Jews the lax school of Hillel contended against the stricter school of Schammai, that divorce should be granted not for few but for many reasons.

What is Divorce? Christ condemned the teachings both of Hillel and Schammai. He abolished the divorce which implies the dissolution of the marriage bond and hence the freedom of the divorced man and woman to marry new partners. For grave reason, He allows a separation which implies the cessation of the common life but leaves the marriage bond intact. This distinction between divorce *a vinculo,* and separation *a toro et mensa,* is recognized by many states. Civil jurisprudence uses the word divorce for both the breaking of the bond and the separation from bed and board, but recognizes their distinction. It defines divorce as "the dissolution or partial suspension by law of the marriage relation." Declaration of nullity is sometimes improperly called divorce: for if the marriage contract was null and void from the beginning, on account of some annulling impediment, the declaration of the nullity by the proper authorities cannot be said to divorce the parties who were never really married.

The Church taught the law of Christ to the nations which she Christianized, and as the Catholic doctrine penetrated the national life, the laws of Europe reflected the divine truth, that in Christian

marriage, when the marriage is valid and consummated, there can never be an absolute divorce.[1] The marriage was "for better or worse, for richer or poorer, in sickness and health, till death do us part." This law of Christ is not only carried out in the lives of individual Catholics, but still impresses the legislation of the countries that are predominantly Catholic. In Italy, Spain and Portugal there is no absolute divorce. Austria-Hungary grants no absolute divorce to members of the Catholic faith. In Mexico, Argentina, Brazil, Bolivia, Chile, Colombia, Ecuador, Paraguay, Uruguay, Cuba, only limited divorce or separation is permitted. In the upheaval of the French Revolution, France repudiated the Christian law and adopted divorce; abrogated divorce in 1816; and reintroduced it in 1884.

1,274,341 Divorces. With the so-called Reformation in the sixteenth century, came the denial of the sacramental character of marriage and the recognition of absolute divorce by those who went out from the ancient Church. The divorce evil has reached its climax in the twentieth century and in the United States. Divorce stalks in the highest society. Women are neither shamed nor ashamed for living with another woman's husband, when the divorce court has licensed the co-habitation. Institutions that are loud in denouncing the polygamy of Utah, are silent about the tandem polygamy in their midst. The spread of divorce has been accompanied by the fearful crime of race-suicide[2] which is likely to follow loss of faith in the sanctity of marriage and the home. In the measure that men cut loose from the moorings of Christian faith, they drift downward toward pagan degradation.

The federal government in 1908 issued a Census

[1] Cf. Pauline privilege, I. Cor. 7, 12-15.
[2] Gen. 38, 9-10.

Bulletin upon marriage and divorce in the United States. The growth of divorce is unprecedented. The number of our divorces exceeds that of any Christian nation, if not of all Christian nations combined. The only modern nation that surpasses us in this infamy is pagan Japan.

In 20 years, 1867-1886..... 328,716 divorces.
In 20 years, 1887-1906..... 945,625 divorces.
In 40 years, 1867-1906.....1,274,341 divorces.

At the beginning of this 40-year period, divorces occurred at the rate of 10,000 a year: at its end, 66,000 a year. From 1890 to 1900, the population increased 21 per cent., while divorce increased 66 per cent. In 1870 there were 29 divorces per 100,000 population; in 1905 there were 82. Two-thirds of the divorces were granted to the wife and only 10 per cent. of these on the grounds of adultery. Of those granted to husbands 28 per cent. were for adultery. Only 15 per cent. of all divorces were contested. Of the divorced couples married in foreign countries, 36.9 per cent. were married in Canada; 12.7 per cent. in England; 16.1 per cent. in Germany; 1.9 per cent. in Ireland. About 50 per cent. of the divorced couples have children.

Cause and Cure. The million and quarter divorces in four decades, in our country, involved the lives of two and one-half million men and women and probably more children. Five millions of lives blighted by what has been called the American sin! About 75 per cent. of the boys in two reformatories (one in Ohio, the other in Illinois), were found to come from families broken up by death or divorce, "mainly by divorce." In disrupting the family, in stripping parents of their honor and influence with their children, in scandalizing the little ones, and robbing them of parental example and the home training which is the most decisive factor in their

education, in destroying the home and the life work that marriage and home stand for, divorce reveals itself even to our natural reason as an intolerable evil. The causes of divorce are lack of virtue,—pride, avarice, lust, anger, gluttony, envy, sloth. In a word the cause is neglect of duty to fellowman and to God. The remedy for divorce is religion: faith in God and obedience to His law.

Law of Christ. The law of Jesus Christ on this subject, is recorded in half a dozen places in the New Testament. The Pharisees came to Jesus tempting Him and saying: "Is it lawful for a man to put his wife away for every cause?"

He answered and said to them: "Have ye not read that He who made man in the beginning made them male and female? And He said: For this cause shall a man leave father and mother and shall cleave unto his wife, and they two shall be one flesh. Wherefore they are no more two but one flesh. **What Therefore God Hath Joined Together, Let Not Man Put Asunder.**"

They said to Him: "Why then did Moses command to give a bill of divorce, and to put away?"

He said to them: "Moses, because of the hardness of your hearts, suffered you to put away your wives. **But From the Beginning It Was Not So.** And I say to you. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery."[3]

Here Jesus Christ insists on the indissoluble nature of the marriage contract. He allows a separation in case of marital infidelity. But He warns His hearers that "he that marrieth her that is put away, committeth adultery"; just as the husband who put her away, shall be guilty of adultery if he marries an-

[3] Mt. 19, 3-9.

other. Some non-Catholic writers think that in Matthew's text they find justification for re-marriage after marital infidelity. But in this they err. When this obscure passage from Matthew is read in the light of the other statements of Christ's teaching on divorce, which are to be found in the inspired writings, it will be found that Christ allows a separation from bed and board, but no absolute divorce.

St. Luke writes: "Every one that putteth away his wife and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery."[4]

St. Mark records: "Whosoever shall put away his wife and marry another, committeth adultery against her: and if the wife shall put away her husband and be married to another, she committeth adultery."[5]

St. Paul writes: "To them that are married not I, but the Lord commandeth, that the wife depart not from her husband: and if she do depart, that she remain unmarried, or be reconciled to her husband."[6]

"Whilst her husband liveth, she shall be called an adulteress, if she be with another man."[7]

"A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty; let her marry whom she will."[8]

The teaching of the inspired writers, and the teaching of the Catholic Church since their time to our own, echo the words of the divine Master: "What God hath joined together, let not man put asunder."

[4] Luke, 16, 18. [5] Mk. 10, 11-12. [6] I. Cor. 7, 10-11. [7] Rom. 7, 3. [8] I. Cor. 7, 39.

CHAPTER XVI

EXTREME UNCTION

62. EXTREME UNCTION—THE DYING CHRISTIAN.

The Christian Religion, which with sacramental helps has followed man through the several stages of life, does not forget him in the weary days of sickness and the supreme hour of death. Then the soul craves consolation and encouragement, and is often in peculiar spiritual peril. The Good Samaritan, Jesus Christ, comes in the person of His ambassador, "pouring in oil" and repeating words of healing for body and soul. Jesus Christ is our Great Physician. He knows human nature's every want. The child can say: I have a God who was once a little child as I am. The old man racked on the bed of pain, turns with greater confidence to the risen Christ when he recalls the agonized cries of the Cross. In His earthly life Christ ever showed the keenest sympathy for the sick and suffering. After the ills of the soul, the ills of the body engaged His kindest attention. He is still our Savior. His sympathy for suffering humanity has not lessened. It is not surprising then to find in His Church a sacrament for the sick and dying.

Anointing. In the following words the Holy Ghost, through the Apostle St. James,[1] leaves written record of Extreme Unction, the sacrament that brings comfort and spiritual strength and often bodily health to the dying Christian.

"Is any man sick among you? Let him bring in

[1] Epistle of St. James, 5, 14-15.

the priests of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

Sacrament. In administering the Sacrament of Extreme Unction, the priest anoints in the form of a cross, the eyes, ears, nose, mouth, hands and feet, with oil of olives consecrated by the Bishop: and he prays that the sins may be forgiven which the sick man has committed through the different bodily senses—sight, hearing, smell, taste, speech, touch and the straying of the feet. The anointing with oil, significant of healing and strength, is symbolic of the spiritual grace conferred. The anointing and prayer of faith is made, as St. James says, in the name of the Lord. The effect, the inspired writer tells us, are the forgiveness of the patient's sins, if he be in sin; and his raising up. Here then are the matter and form, the outward sign and the inward grace, and the institution by Christ, which characterize every sacrament.

The gift of this sacrament is prefigured in the anointing recorded in the Gospel of St. Mark. At the command of Jesus the Apostles "going therefore preached that men should do penance; and they cast out many evil spirits; and anointed with oil many that were sick and healed them."[2] The sacrament here insinuated, and elsewhere described by St. James, has been administered by the Church constantly since the time of the Apostles. The Fathers of the different centuries bear it eloquent testimony. The anointing of the sick is counted as one of the seven sacraments also by the Oriental sects that left the unity of the Church in the early centuries.

[2] Mt. 6, 12-13.

Effect. Of the effect of Extreme Unction the Council of Trent says: "This effect is the grace of the Holy Ghost whose unction blots out sins, if any remain to be expiated, and the consequences of sins; and alleviates and strengthens the soul of the sick person by exciting in him a great confidence in the divine mercy, sustained by which he bears more lightly the troubles and sufferings of disease, and more easily resists the temptations of the demon waiting for his heel; and sometimes, when it is expedient for the soul's salvation, recovers bodily health."

The effects of Extreme Unction are the healing of the soul and so far as is expedient for salvation, the healing of the body also. The first purpose of the sacrament is to confer grace and remit sin: a conditional and subordinate end is the recovery of the body. It remits not only venial faults and the remains of sin, but may remit even mortal sin itself. It is the complement of Penance. The sick man may be excused on account of his physical condition, which leaves him unable or even unconscious, from confessing his sins or eliciting an act of perfect contrition. Extreme Unction will remit his sins if there exists in his soul sorrow for them elicited in an act of attrition not afterward revoked; which habitual attrition is likely to be present in the Chrstian soul.

One of the effects or remains of sin is the spiritual debility and depression caused by the consciousness of having sinned. The sacrament of the dying helps the sick man, with resolute courage to repel the assaults of the tempter in what is likely to be the last and decisive conflict in the warfare of eternal salvation. When the outlook of eternity is brought vividly before the Christian by the probability of death, the sacrament confers the grace specially

needed to fortify him in facing the tremendous issue.

Testimony of Holmes. Oliver Wendell Holmes, the New England writer, who was a physician by profession and practice, records in his "Over the Tea Cups," his observation of the effect of the sacraments upon the dying Christian. Though he cannot observe the deeper effects of the sacraments upon the soul, and though he misses the true explanation of the effects which he does observe, his observations are valuable as the testimony of an eminent non-Catholic physician to a fact.

He writes: "So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. They have an expert by them, armed with spiritual specifics, in which they, both patient and priestly ministrant, place implicit trust. Confession, the Eucharist, Extreme Unction, these all inspire a confidence which, without this symbolism, is too apt to be wanting in over-sensitive natures. . . . If Cowper had been a good Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing, looking upon himself as a castaway. I have seen a good many Roman Catholics on their dying beds; and it has always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by, than most of the harder creeds that have replaced it."

Bodily Health. Of the physical improvement which often follows the reception of Extreme Unction, the Catholic Encyclopedia says: "As a conditional and occasional effect of Extreme Unction comes the restoration of bodily health; an effect which is vouched for by the witness of experience

in past ages and in our own day. Theologians have failed to agree in stating the condition on which this effect depends, or in explaining the manner in which it is produced. 'When it is expedient for the soul's salvation,' is how Trent expresses the condition. . . . Of several explanations that are offered, the simplest and most reasonable is that which understands the condition mentioned, not of the future and perhaps remote event of actual salvation, but of present spiritual advantage, which, independently of the ultimate result, recovery may bring to the sick person: and holds, subject to this condition, that this physical effect, which is in itself natural, is obtained mediately through and dependently upon the spiritual effects already mentioned. The fortifying of the soul by manifold graces, by which overanxious fears are banished, and a general feeling of comfort and courage and of humble confidence in God's mercy and peaceful resignation to His will are inspired, reacts as a natural consequence on the physical condition of the patient, and this reaction is sometimes the factor that decides the issue of certain diseases. This mediate and dependent way of effecting restoration of health is the way indicated by the Council of Trent in the passage quoted above, and the view proposed is in conformity with the best and most ancient theoretical teaching on the subject and avoids the seemingly unanswerable difficulties involved in opposing views. Nor does it reduce this effect of Extreme Unction to the level of those perfectly natural phenomena known to modern science as 'faith cures.' For it is not maintained that recovery will follow in any particular case unless this result is spiritually profitable to the patient—and of this God alone is the judge—and it is admitted that the spiritual effect from which the physical connaturally results, is itself strictly supernatural.''

Nunc Dimittis. If the sick man is not destined to recover, then strengthened by the divine sacraments, the plenary indulgence given in the hour of death, the prayers of his Church and friends, he can say his "nunc dimittis" with calm faith and hope, as he awaits his summons.

"Now thou dost dismiss thy servant, O Lord, according to thy word in peace: Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: A light to the revelation of the gentiles and the glory of thy people Israel." [3]

[3] Luke 2, 29-32.

CHAPTER XVII

THE CHRISTIAN'S ETERNITY

63. THE LAST THINGS.

The Christian life is not ended when the Church has chanted her Requiem over the dead; and blessed the fallen "temple of the Holy Ghost," with tears and prayers, with holy water and the incense of sweet spices; and laid the mortal remains in the bosom of Mother Earth. The soul is immortal and lives on even when its mansion of clay has fallen back to the native dust. How fares it with the dead, when they have lifted that veil which divides time from eternity and entered the spirit land, toward which we all are moving like a mighty procession, but from whose shores no one returns?

The Scriptures tell us that every man shall go into his eternity. When the night of death cometh when no man can work,[1] the soul shall turn from its judgment, toward heaven or hell, accordingly as it has accomplished or failed to accomplish during the probation time of life, the one work for which it was created. "What doth it profit a man," says Jesus Christ, "if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father, with His angels, and then will He render to every man according to his works."[2]

[1] John 9, 4.

[2] Mt. 16, 26.

The Judgment. Immediately after death comes for each soul its Particular Judgment. The soul is not in the grave with the body. "The dust shall return to its earth from whence it was, and the spirit, to God who gave it."[3] "I desire to be dissolved and to be with Christ,"[4] wrote St. Paul, expressing the confidence of receiving his reward immediately after death. But the obtainment of his reward presupposes that his works should be acknowledged—in other words, that he should be judged. "It is appointed unto men once to die, and after this the judgment."[5] The soul's condition of merit or demerit or need of purgation, carries it to its own place.

At the end of time the General Judgment will make manifest to all, the justice, wisdom and goodness of God in His dealings with man, which the individual may not always recognize in the government of this world. Thereafter no one may complain in the words of the psalmist: "Behold these are sinners and yet abounding in the world they have obtained riches. And I said, then have I in vain justified my heart and washed my hands among the innocent, and have been scourged all the day."[6] St. Paul writes: "According to thy hardness and impenitent heart thou treasurest up to thyself wrath against the day of wrath and revelation of the just judgment of God."[7] The final judgment will manifest also the glory and triumph of Christ. "The Son of Man shall come in His majesty and all the angels with Him: then shall He sit upon the seat of His majesty, and all nations shall be gathered together before him."[8]

[3] Eccles. 12, 7.
[4] Phil. 1, 23; Cf. Act. 1, 25; Luke 16, 22; 23, 43.
[5] Heb. 9, 27.
[6] Ps. 72.
[7] Rom. 2, 5-8.
[8] Mt. 25, 31-33.

The Apocalypse paints a thrilling picture of the universal vindication:[9] "I saw a great white throne and One sitting upon it, from whose face the earth and heaven fled away [10] and there was no place found for them. And I saw the dead, great and small standing in the presence of the throne. And a book was opened . . . which is the Book of Life. And the dead were judged by those things which were written in the Book according to their works. And the sea gave up its dead that were in it.[11] And death and hell gave up their dead that were in them. And they were judged every one according to their works."

Heaven. After the particular judgment the souls of those who are perfectly pure, are at once admitted to the contemplation of God face to face. Heaven is the abode of the blessed where they enjoy, in the company of Christ and the angels, the immediate vision of God. "The just shall enter into eternal life." [12] They shall reign for all eternity.[13] The eternal happiness of the blessed consists in their contemplation of God, or the Beatific Vision. "We now see through a glass, in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known." [14] The Beatific Vision is not due to our human nature. It is only by their elevation to the supernatural order that the blessed are capable of this direct contemplation by which they possess God. With this direct vision is coupled the intensest love of God. The infinite beauty of Him whom the blessed contemplate in all His perfections, draws them irresistibly to Him. From this possession of the Infinite Good arises unspeak-

[9] Apoc. 20, 11-13.
[10] "Heaven and Earth shall pass away," i. e. the natural sky, stars, etc., often called heaven.
[11] See No. 51. Note 11.
[12] Mt. 25, 46.
[13] Apoc. 22, 5.
[14] I. Cor. 13, 12.

able delight. "Enter into the joy of the Lord" [15]

In addition to the contemplation of God and the love and joy resulting from it, the blessed enjoy accessory goods which add to their happiness. The society of the angels and saints is such a source of happiness; as will be also, after the resurrection, the delight and glory of the body and its senses. St. Paul has written of heaven with admirable dignity and truth: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." [16]

Hell. As human pen cannot describe the bliss of heaven, neither can it picture the misery of hell. The soul that death finds separated from God by mortal sin, remains cut off from Him for all eternity. Having destroyed its own supernatural life, the soul goes down to the grave of hell. On the guilt of mortal sin the judgment passes the sentence of eternal punishment. "Depart from me, ye cursed, into everlasting fire." [17] Here is expressed the twofold pain of hell: the pain of loss and the pain of sense. The pain of loss of God is by far the most terrible punishment of hell. "Depart from me, ye cursed!" This punishment corresponds to the malice of sin in turning away from God, our last end. The secondary punishment is the pain of sense inflicted especially through hell-fire and the company of the damned. It corresponds to the malice of sin in turning to, and serving creatures instead of God. "Depart into everlasting fire."

Eternal. That the punishment of hell is eternal, is the testimony of the various sources of revelation. Holy Scripture is explicit on the point. "Depart from me, ye cursed, into everlasting fire. . . . And

[15] Mt. 25, 21. [16] I. Cor. 2, 9. [17] Mt. 25, 41-46.

those shall go into everlasting fire, but the just into everlasting life."[18] As the reward of the just is without end, so the punishment of the damned, which is contrasted with it, is also without end. Jesus Christ himself tells us that the fire of hell is not extinguished and the worm of conscience dieth not.[19] The Church in her condemnation of the universalist doctrine of Origen, and in the definitions of the Fourth Lateran Council, declared her belief in the everlasting punishment of hell.

Eternal punishment corresponds to the malice of sin, which as an offense against the infinite good, involves a quasi infinite malice. In it mortal sin, which is a voluntary separation from God, is punished by its own choice. The loss of God is the essence of hell. The greatness of the sanction is in proportion to the greatness of the prize at stake. Many doubtless, who are now enjoying eternal bliss, would have failed to attain their end if anything less than eternal loss had been made the penalty of that final failure.

The thought of an eternal hell is an appalling one. Little wonder that it is the subject of controversy and denial. But however repugnant to human feelings, the doctrine of hell is vouched for by the common consent of men as well as by the teachings of revelation. It is found in the religions of all nations, ancient and modern, civilized and barbarian. For Christians, the measure of its awfulness is the sacrifice made by Jesus Christ to save men from its abyss. Hell is something less idly to discuss than resolutely to avoid. Man goes to hell not by God's will, but by his own willful rejection of God. In his damnation man frustrates the will of God, who created us for everlasting happiness, even as the

[18] Mt. 25, 41-46. [19] Mk. 9, 46; Luke 3, 17.

sin which leads to damnation was man's defiance of the Almighty's law.

The denial of hell is oftenest based on sentiment addressed to human feeling. The pictures of physical torture born in the poetic fancy of Dante or Doré, are emphasized. The true measure of hell is not man's capacity for suffering but the infinite worth of what he has lost. This nobler truth that the essence of hell is the loss of God, is lost sight of. This supremely great suffering of loss is not realized, because the infinite good—the same God, is not appreciated.

Justice. It is of course impossible for man fully to understand God's relation to the condition of the lost. A ray of reflected light may reach us from an analogy between nature and its Creator. Nature nourishes man bountifully. It makes his life a joy and a priceless boon, while his life is lived according to its laws. It even forgives and heals the wounds of those who have transgressed its laws, so long as the transgressor retains the vital strength to assimilate its balm. So men say that nature is good and bountiful. But the same nature is inexorable in her laws and smites even with death those who over-step the bounds. Man falls into the fire or water, from the railroad train or the aeroplane; he takes poison; he refuses food; he exhausts his strength;—and he dies. Shall we say that the same nature which we called bountiful when man observed the laws that were for his welfare, is now cruel when man ruins himself by running counter to the laws of his own being? The passions which we ascribe to nature are the reflection of our own feelings. Nature is ever the same. It is just. And God is just. Jesus Christ wept with sorrow over the Jerusalem that He loved, even

while he announced the doom the city had brought upon itself as the inevitable harvest of its sowing.

Fire. As to the nature of the fire of Hell, spoken of by the Scripture, the Church has defined nothing. If fire is used as an instrument by God for the punishment of the wicked, it could presumably, afflict the spirit directly without the medium of the body. It is a question whether it is not the soul rather than the bones, or muscles or nerves, which suffers pain from fire and other things, in our present life. However, St. Thomas Aquinas seems to describe the fire as confining and imprisoning rather than burning the lost souls. The Jesuit Hunter, in his Outlines of Dogmatic Theology, contrasting the fires of Earth and Hell, says: "The one comes from God as Avenger of His law; the other from the same God as Author of Nature. The one is kindled by the breath of God; the other consists in certain chemical operations." St. Augustine avows his ignorance of the nature of the fire of Hell.

We know that the soul can suffer. Even in this world there are sufferings worse than the pain that racks the bodily senses. Greater is the torture of the mind; the anguish of the spirit; remorse that bites like a serpent; fear that murders sleep; the sense of loss in the failure of life's great ambition, in friendship betrayed, in marital infidelity that drives to murder, in disgrace that invites suicide, in despair that strikes man impotent. Even the forced company of two fellow spirits whom guilty love drew down to hell—their love now turned to deadly hate, their curses of mutual recrimination in which each accuses the other of the scandal that meant the ruin of a soul's inheritance, the murder of supernal life—is this not very hell! The inward never-ceasing anguish and remorse of the lost are

described as a worm that never dies. This torment is increased by the clear consciousness that they themselves are the cause of their damnation and by the thought of the brief enjoyment for which they bartered their eternal happiness.

Loss of God. "The wages of sin is death." The death of the soul is not annihilation but separation from God. The corruption of the body separated from its principle of life, is not as terrible as the ruin of the soul separated from God. God is eternal life. Separation from God,—the infinite truth and good and beauty, the eternal life and happiness,—is hell. Hell is everlasting death. Sin is spiritual suicide. If the punishment is appalling, it is because the prize is supreme. The misery is proportionate to the good that is lost. The fall from the heights of heaven can be measured only by the depths of hell. Christ truly says that it were better for a man to cut off his hand or foot and pluck out his eye, if these be the occasion of sin, and to go lame and blind into the Kingdom of God, than to be cast into the hell of unquenchable fire, where their worm dieth not and the fire is not extinguished.

64. PURGATORY AND PRAYER FOR THE DEAD.

Christian revelation teaches us that besides heaven into which no imperfection can enter, and hell from which there is no redemption, there is a state in which the souls of the just who in this life were not perfectly cleansed, shall undergo purifying suffering before being admitted into heaven. This state of purgation is properly called purgatory. The defined teaching of the Church is expressed in the words of the Council of Trent: "That there is

a purgatory and that the souls detained there are benefited by the prayers of the faithful and especially by the acceptable sacrifice of the altar."

The doctrine of purgatory follows as a postulate of reason from other teachings which Christians hold as undoubtedly true. Thus it is true that nothing imperfect shall enter heaven.[1] It is also true that with the pardon of sin, is remitted its eternal punishment, but not always its temporal punishment.[2] Now doubtless many people die guilty of venial sin and therefore not perfect but liable to penalty; and many die without fully satisfying for the temporal punishment due to forgiven sins. What becomes of these souls? We must say either that they are damned, which would be impious since they are in the state of sanctifying grace;[3] or that they are in heaven with their shortcoming, which is impossible; or that death itself cleanses and absolves them, which is an unwarranted assumption; or finally, that there is a state of purgation for a time after death, where these souls "pay the last farthing" of their debt and are cleansed. Purgatory is the only reasonable solution of the problem.

Vestibule of Heaven. Purgatory is not a second probation. Our spiritual condition at the moment of death decides whether our eternity shall be heaven or hell. "If the tree fall to the south or to the north, in whatsoever place it shall fall, there shall it lie." The test of the judgment is whether we are found clothed with the wedding garment of sanctifying grace—whether we have saved our souls. Venial fault and temporal punishment due to sin, are not incompatible with sanctifying grace. The wedding garment may have a little of the dust of the world upon it. The souls who go to purgatory

[1] Apoc. 21, 27.
[2] Cf. No. 56 (Indulgences).
[3] Cf. No. 52 (venial sin).

are saved. They are certain of heaven, and shall reach it as soon as they are prepared for it. Purgatory has been called the vestibule of heaven. The power to merit has passed with the time of probation. In purgatory the souls can themselves wipe out their debt only by suffering. Yet purgatory speaks of forgiveness as well as penalty:—of penalty on the part of those who suffer there; of forgiveness on the part of God who is moved by the prayers and good works of the living to remit that penalty either wholly or in part.

Shakespeare puts an expression of purgatory into the mouth of Hamlet's father.

> "I am thy father's spirit;
> Doomed for a certain term to walk the night,
> And for the day, confined to waste in fires
> Till the foul crimes done in my days of nature
> Are burnt and purged away."

In Old Testament. The chosen people of God in the Old Law believed in purgatory, and in the temple of God at Jerusalem offered sacrifice for the dead as well as for the living. We read in the second Book of the Machabees that the Jewish soldiers prayed for their fallen comrades who, they trusted, had fallen asleep with godliness, in spite of their sin of disobedience; and that the valiant leader Judas had sacrifice offered for the repose of the souls of the dead soldiers. "And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. . . . It is, therefore, a holy and wholesome thought

to pray for the dead, that they may be loosed from sins."[4]

Protestants for the most part, deny the Books of the Machabees a place among the canonical scriptures. The repudiation of these inspired writings by the reformers is thus characterized by Charles Augustus Briggs, the most eminent Protestant biblical scholar of America: "There can be no doubt that the rejection of II Machabees, was due in great measure to its support of the Roman Catholic doctrine of sacrifices for the dead."[5] Waiving the question of their canonicity, all agree that the Books are good Jewish history. As historical documents they testify to the Jews' belief in the middle place and to their practice of praying for the dead. Indeed the Jews have retained this custom to the present day.[6] The Jews at the time of Christ believed in the place of purgation. Christ far from correcting this belief, as He would have done were it false, assumes and endorses it in His teachings.

The Last Farthing. In the Sermon on the Mount, Jesus warns His hearers to be at peace with their adversaries, lest they be suddenly delivered to their Judge, and by him cast into the Prison. And Jesus adds: "I say to thee, thou shalt not come out thence, till thou hast paid the last farthing."[7] Hence Christ speaks of a prison in the other world in which souls shall be detained until the last farthing due to divine justice is paid. Heaven is no prison: and from hell there is no release. The Jews would readily understand Christ to refer to the temporary place of purgation which their faith taught to be a feature of God's providence.

[4] II. Mach. 12, 43-46.
[5] Study of Holy Script. Ch. 6, p. 145.
[6] Jewish Prayer Book. Phil.
[7] Mt. 5, 25-26.

Again Jesus tells the Jews that the "sin against the Holy Ghost shall be forgiven neither in this world nor in the world to come."[8] We may infer from these words that there are some sins that will be forgiven in the world to come as also in this world, but not the sin against the Holy Ghost. Sin will not be forgiven in heaven, as nothing defiled can enter it: nor in hell where the fire is not extinguished. There must be a third state where purgation takes place. St. Augustine, St. Gregory the Great, St. Isidore and other Fathers see this implication in Christ's words. It were a brave man who would question the logical acumen of these intellectual giants. Their commentary has the value also of reflecting the Christian faith of the early centuries.

Faith of Early Christians. Many of the Christian writers of the first centuries, including Origen, SS. Ambrose, Jerome, Augustine, Hilary, Gregory, see a simile of purgatory, if not a reference to it, in the words of St. Paul: "For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest. For the day of the Lord shall declare it, because it shall be revealed in fire. And the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved yet so as by fire."[9]

The Fathers in noting what they considered allusions to purgatory in the texts of Scripture, bear witness to the Church's belief in the doctrine. Like the Fathers of the first centuries of Christianity, we believe in purgatory and the charity of prayer for the dead, because these doctrines are taught by the

[8] Mt. 12, 32. [9] I. Cor. 3, 11-15.

Church which Jesus Christ has left in the world as the teacher of His religion, and which He has endowed with the infallibility which assures us that its teachings are the truth.

Prayer for the Dead. As those in purgation are suffering and are subjects for God's mercy and grace, the practice of praying for the dead follows naturally from the doctrine of purgatory. As sacrifice and prayer were offered for the dead in the temple of God in the Old Law, so in the New Law the sacrifice of the Mass is offered daily for the dead as well as the living; and in every Catholic household the dear ones who have gone into eternity are remembered in the prayers of their brethren. The Oriental sects that fell away from the unity of the Church in the early ages, have ever retained this Catholic practice, to whose antiquity they thus testify. The Fathers of every age and country speak of the Christian custom of praying for the dead.

Tertullian of Africa, in the second century, says that "the faithful wife will pray for the soul of her deceased husband, particularly on the anniversary day of his falling asleep (death). And if she fail to do so, she hath repudiated her husband as far as in her lies."

St. Cyril of Jerusalem, in the fourth century, writes: "We commemorate the Holy Fathers and Bishops and all who have fallen asleep from amongst us, believing that the supplications which we present will be of great assistance to their souls, while the holy and tremendous sacrifice is offered up."

St. Ephræm, the Syrian, who died in 379 says: "I conjure you, my brethren and friends, in the name of that God who commands me to leave you, to remember me when you assemble to pray. Do not bury me with perfumes. Give them not to me, but

to God. Me, conceived in sorrows, bury with lamentations; and instead of perfumes, assist me with your prayers; for the dead are benefited by the prayers of living saints."

The Greek doctor, St. Chrysostom who died in 407, writes: "It was not without good reason **ordained by the Apostles,** that mention should be made of the dead in the tremendous mysteries, the Mass, because they knew well that they would receive great benefit from it."

The Latin Fathers bear the same witness. St. Ambrose, who died in 397, on the death of the Emperors Gratian and Valentinian, says: "Blessed shall both of you be, if my prayers can avail anything. No day shall pass you over in silence. No prayer of mine shall omit to honor you. No night shall hurry by without bestowing on you a mention in my prayers. In every one of the oblations, will I remember you."

St. Jerome who died in 420, in a letter of condolence to Pammachius, on the death of his wife Paulina, writes: "Other husbands strew violets and roses on the graves of their wives. Our Pammachius bedews the hallowed dust of Paulina with balsams of alms."

St. Augustine who died in 430, relates that when his mother was at the point of death, she made this last request of him: "Lay this body anywhere; let not the care of it in any way disturb you. This only I request of you, that you would remember me at the altar of the Lord, wherever you be." And that pious son prays for his mother's soul in the most impassioned language: "I therefore, O God of my heart, do now beseech Thee for the sins of my mother. Hear me through the medicine of the wounds that hung upon the wood. . . . May she, then, be in peace with her husband. . . . And in-

spire, my Lord, . . . Thy servants, my brethren, whom with voice and heart and pen I serve, that as many as shall read these words may remember at Thy altar, Monica, Thy servant. . . ."

Voice of Nature. The petition to her son, by the valiant Christian mother of the fourth century, is the same as the poet Tennyson put into the mouth of the dying King Arthur. It is the voice of nature.

"I have lived my life, and that which I have done
May He within Himself make pure; but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

A Grand Faith. The doctrine of purgatory commends itself to the Christian reason and the human heart. It gives consolation to the mourner and encouragement to the repentant sinner. It affords occasion of exercising charity to the departed, of repairing the ingratitude of thoughtless days, of strengthening the bond of love that even death cannot break. It recalls the thought of death and turns the mind from the baubles of the world. It deters the soul from venial sin, which without purgatory would lack a proper sanction. It manifests most splendidly the infinite justice, majesty, and sanctity of God, who abhors even the shadow of sin: and it reveals the greatness of the glory of the heavenly court which demands such purity, and the nobility of the soul which is capable of such perfection.

65. THE CHURCH TRIUMPHANT.

The Church militant on earth, the Church suffering in purgatory, the Church triumphant in heaven, this splendid conception of the Catholic Church, realizes in a surpassing sense the brotherhood of man in the Fatherhood of God. Bound together in sympathy and love and the charity of prayer, the three portions of the Kingdom of God constitute the Communion of Saints—the Catholic Church. Having observed the Church militant and the Church suffering, it remains for us to contemplate the Church triumphant.

The Saints. The Saints (the title is commonly restricted to the members of the Church triumphant) are those children of the human race who have reached heaven. We all of us are destined to be saints. We shall be Saints or we shall be lost. There is a countless multitude of Saints of all nations and tribes and tongues, whose sanctity and heavenly reward are known to God but not to earth. There are other men and women whose heroic virtue has attracted the notice of the Church, and who, after the most exacting scrutiny of their lives, have been enrolled on the canon or list of God's heroes and held up to the world as models of the Christian life. These are the canonized Saints. Every department of life has its heroes: men who have reached the mountain heights of success in their particular work. They become an example and inspiration to their fellow toilers. Literature, science, art, statesmanship have their glorious names and towering forms. So has religion. The Saints who reign with God in heaven, have attained life's one supreme purpose. However lowly or great may have been their station in life, they have made a splendid

success of life itself. The Saints are the heroes of life.

Beatitudes. The Saints are an integral part of the Church of Christ. They are the fruits of His Redemption. Without Saints the Church would be a failure: a year of sowing and toil, without a harvest. The Church celebrates the memory of a Saint on the anniversary of his death—his birthday in Heaven. On the first of November she commemorates the multitudes of the Blessed whose names and deeds are known to God alone. In the Gospel of that day she reads the Beatitudes, suggesting the ways which the Saints have trod.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are they that mourn, for they shall be comforted.
Blessed are the meek, for they shall possess the land.
Blessed are they that hunger and thirst after righteousnsss, for they shall be filled.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure of heart, for they shall see God.
Blessed are the peace-makers, for they shall be called the Children of God.
Blessed are they that suffer persecution for righteousness' sake, for theirs is the Kingdom of Heaven."

Divine Love. The most unsympathetic come to love a Saint when they really learn his history. At the tomb of St. Charles Borromeo in the Milan Cathedral, Mark Twain was inspired to write these lines:

"Now we shall descend into the crypt, under the grand altar of Milan Cathedral, and receive an im-

pressive sermon from lips that have been silent and hands that have been gestureless for these three hundred years.

"This is the last resting place of a good man, a warm-hearted unselfish man; a man whose whole life was given to succoring the poor, encouraging the faint-hearted, visiting the sick; in relieving distress, whenever and wherever he found it. His heart, his hand and his purse were always open. With his story in one's mind, we can almost see his benignant countenance moving calmly among the haggard faces of Milan in the days when the plague swept the city; —brave when all others were cowards, full of compassion where pity had been crushed out of all other breasts by the instinct of self-preservation gone mad with terror, cheering all, praying with all, helping all with hand and brain and purse, at a time when parents forsook their children, the friend deserted the friend, and the brother turned away from the sister while her pleadings were still wailing in his ears. This was good Saint Charles Borromeo, bishop of Milan."

The divine love that showed itself in the charity of St. Charles is the secret of the life of every Saint. However different may be the works of the Saints, it is always the same supernatural love of God that inspires and sanctifies them: be they expressed in the poverty of a Francis of Assisi, the innocence of an Aloysius, the zeal of a Patrick, the labors of a Benedict, the charity of an Elizabeth, the mystic contemplation of a Theresa, the fortitude of an Agnes, the eloquence of a Bernard, the silence of a John Nepomucene, the learning of a Thomas Aquinas, the penitence of a Magdalene, the tenderness of a John, the energy of a Paul, the generosity of a Peter.

Honor Due the Saints. Justice and wisdom alike teach us to give honor to whom honor is due. To

honor merit is noble. Reverence is neither superstition nor servility but appreciation of worth. As we celebrate the memory of the nation's heroes of sword and pen, we do not forget the glory of the heroes of the Cross. We honor the Saints, as we do other rare men, by adorning their tomb, by preserving and respecting their relics, by erecting their statues, by recounting their deeds in song and story. But we honor the Saints most by striving to imitate their virtues.

In the lives of the Saints we discover what God's grace can do for our common humanity. Because they have given themselves over to God's will and coöperated with His grace, they become models for us to copy. In them we see the love and power of God. In them as in mirrors, we behold the image of God's holiness. Good as well as evil is taught more by example than by precept. The life of an angelic mother becomes a man's argument for the reality and worth of religion. We see the beauty of the sun not alone by turning our eyes upon its blazing orb, whose splendor would blind us, but by beholding the landscape which the sun's light and warmth have adorned with rich vegetation and lovely flowers and joyous life. The beauty of God is revealed to us in good men and women, when our eyes might not recognize Him apart from these reflections of His glory. The glory of the Saints is the reflected glory of God. When we honor the Saints, we through them give honor to God.

Relics. To hold in veneration the relics of great men is a mark of respect as ancient as it is universal. England has made a Shakespeare museum of the bard's home. The United States spent a fortune seeking in the old cemeteries of Paris and burying beneath a splendid monument at Annapolis, a body which may or may not be that of Paul Jones.

Christians treasure the relics of the Saints. Needless to say we do not worship them, any more than we pay divine honor to the Saints themselves. These relics are generally preserved in a church because they belonged to the heroes of religion. Should it happen that some supposed relic is not authentic, that cannot detract from the life it recalls. Many miracles are attributed to the application of sacred relics to the bodies of the sick. We read in scripture that the shadow of St. Peter cured the sick;[1] as did the use of the cloths which had touched the body of St. Paul.[2]

Prayers of the Saints. As our brethren in the adopted family of God and our fellow-members of the mystic body of Christ,[3] the Saints love and pray for the souls in the church militant on earth and suffering in purgatory. And we, communing with those great spirits, ask their prayers. The charity of prayer is one of the first duties of the Christian religion. The Holy Spirit inspired the precept: "Pray for one another that you may be saved, for the prayer of a just man availeth much."[4] What men are more just than the Saints? Whose charity is greater? Whose prayer more fervent? While busy on earth, St. Paul prayed without ceasing for the members of the church.[5] In heaven where charity never faileth, doubtless Paul's prayers for us are even more ample and efficacious. St. John speaks of the prayers of the Saints as a sweet odor about the throne of God.[6]

The prayers of the Saints do not detract from the mediatorship of Christ, any more than do our prayers for one another. Christ saves us by His own power. The Saints pray to God that His grace may be abundantly poured out on us unto salvation. Every

[1] Act. 5, 15-16.
[2] Act. 19, 12.
[3] Rom. 12, 5.
[4] Jas. 5, 16.
[5] I. Tim. 2, 1-6; II. Tim. 2, 16-18.
[6] Apoc. 5, 8; 8, 3-4.

prayer is through Christ. In the very same breath in which St. Paul says that Christ is our one mediator of redemption, he also bids us to pray for one another. "I desire first of all that supplications, prayers, intercessions and thanksgiving be made for all men. . . . For this is good and acceptable in the sight of God our Savior who will have all men to be saved and come to the knowledge of the truth. For there is one God and one mediator of God and man, the man Jesus Christ who gave himself a redemption for all."[7]

As the guardian angel of the child sees the face of God in Heaven, and the angels there rejoice over a single sinner who repents,[8] so the saints receive their knowledge and hear our prayers, through God's knowledge revealed to them in the Beatific Vision.

The Virgin-Mother of God. A unique place among the Saints is that of Mary, the mother of our divine Lord. Mary's greatness arises from her divine maternity. The Holy One born of her is the Son of the Most High.[9] Jesus Christ is God as well as man. Mary gave Him the flesh and the blood in which He clothed His divinity. The Council of Ephesus, A. D. 431, called Mary the Mother of God. This was not a new title. Elizabeth had addressed it to her favored cousin: "Whence is it that the Mother of my Lord comes to visit me?"[10] The title emphasizes the truth that the person born of Mary, is God as well as man. Men honor Mary by this glorious title. God honored her by choosing her for the work which this title expresses. The tribute paid to Mary is but the natural reflection of our faith in the divinity of Jesus Christ.

It was Mary's privilege to possess with the dignity of the divine maternity, the glory of consecrated virginity. She is the Virgin-Mother. St.

[7] I. Tim. 2, 1-6.
[8] Luke 15, 10; 18, 10.
[9] Luke 1, 35.
[10] Luke 1, 43.

Joseph was the protector of the divine child and of His mother. The "brethren of Christ" mentioned in the Gospel, are not His brothers, but more distant relatives, as careful study will show. The perpetual virginity of Mary has been from the beginning the common faith of Christians. Luther, Calvin, Beza, Zwingli and other Protestant writers teach it. Mary's words to the Angel: "How can this be, since I know not man?" reveal her resolution to remain a virgin.[11] The fact that Mary gave up her only Son in Jesus Christ, is eloquently told in the words uttered by Christ on the Cross, in which He commends the bereaved Mother to the care of the beloved St. John.[12]

Immaculate Conception. Mary was united with God not alone by the ties of motherhood, a union to which no other creature can ever aspire, but also by a unique favor of grace. As a fitting preparation for her divine maternity, Mary was endowed with sanctifying grace from the first moment of her conception. She who was destined to give His human nature to the Son of the all pure God, was for His sake and by His power, preserved from the stain of original sin. The second Eve whom God put at enmity with the serpent, and who in her seed, was to crush its head, was not less highly favored by grace than was the first Eve. The Messenger of God could truthfully address her: "Hail, full of grace; the Lord is with thee; blessed art thou among women."[13] In defining the Immaculate Conception of the Mother of God, the Church placed upon the brow of Mary a final crown, linking all her glories as they have been cherished in the Christian faith from the beginning.

Mary Our Model. Mary coöperated with the grace lavished upon her. She did her part to be worthy

[11] Luke 1, 34. [12] John 19, 27. [13] Luke 1, 28.

of her sublime vocation. In her fidelity to God she becomes the highest model for those who would be saints. At the call of the Angel's voice she places herself at God's disposal. "Behold the handmaid of the Lord; be it done unto me according to thy word."[14] Mary lived Christ's life with Him day by day, for the three and thirty years of His earthly sojourn. In humility and faith she shared his poverty and suffering. Content to trust in God's ways, however hard for human mind to understand, she was satisfied with the possession of God alone. From the manger crib of Bethlehem, to the Cross beneath which she stood,[15] even though the sword of sorrow pierced her soul, Mary was faithful. The faithful Mother of Heaven's King now rejoices with her divine Son in Heaven.

The children of the Church of Christ on earth, have ever loved Mary as a sister and a mother. As she was united with Christ on earth and now reigns with Him in Heaven, she is not separated from Him in our memory and affection. There is ever a place of honor for the mother, in the home of the Son. Treading in Mary's footsteps we are sure to follow Christ. The Assumption of Mary into Heaven after her death, is the hope and promise of the reward we shall receive, if in our measure and place, we are faithful to God as she was. In a tribute to Mary our model, the type of the pure maiden, the faithful spouse, the loving mother, Ruskin says: "There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity, in which the imagined presence of a Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women: and every brightest and loftiest achievement of the arts and strength

[14] Luke 1, 38. [15] John 19, 25.

of manhood has been the fulfillment of the assured prophecy of the poor Israelite maiden: 'He that is mighty hath magnified me, and Holy is His name.' ''

Magnificat. In the Church triumphant in Heaven, the saints rejoicing with their Queen before the face of the Eternal God, may make their own her canticle:[16]

''My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Savior.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things for me: and holy is His name.

And His mercy is from generation unto generations: to them that fear Him.

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath received Israel, His servant: being mindful of his mercy.

As He spoke to our fathers: to Abraham and to his seed forever.''

66. RÉSUMÉ OF PART THREE—THE CHRISTIAN LIFE

Our chapters have shown that the essential character of the Christian life, is union with God. Like the Old Law, the Christian religion has its sacred covenants between man and God. They promote the union. With their outward sign and inward grace,

[16] Luke 1, 46-55.

they at once reach down to the lowliness of our human nature and upward to the divine life of God. Beautiful as may be the significant ceremonies that surround their reception, the grace of God which they infuse into the soul dominates all, as the life is more than the raiment.

Goethe's Summary. Without perhaps being able to appreciate their essential nature, Goethe has penned a remarkable picture of the sacraments of the Church as they consecrate the Christian life.[1] "Here a youthful pair join hands; the priest pronounces his blessing upon them, and the bond is indissoluble. It is not long before this wedded pair bring a likeness to the altar: it is purified with holy water, and so incorporated into the Church, and it cannot forfeit this benefit but through monstrous apostasy. The child in the course of life goes on progressing in earthly things of his own accord; in heavenly things he must be instructed. Does it prove on examination that this has been fully done, he is now received into the bosom of the church, as a voluntary professor, not without outward tokens of the weightiness of this act. Now he knows his advantages and also his duties.

"But, in the meantime, a great deal that is strange has happened to him: through instruction and affliction he has come to know how critical appears the state of his inner self, and there will constantly be a question of doctrines and of transgressions. Here, in the infinite confusion in which he must entangle himself, an admirable expedient is given him, in confiding his deeds and misdeeds, his infirmities and doubts, to a worthy man, appointed expressly for that purpose, who knows how to calm, to warn, to strengthen him, to chasten him likewise by symbolical punishments, and at last, by a

[1] Autobiographical notes. We have condensed the lengthy quotation.

complete washing away of his guilt, to render him happy.

"Thus prepared, and purely set at rest by several sacramental acts, he kneels down to receive the host; it is no common eating and drinking that satisfies; it is a heavenly feast, which makes him thirst after heavenly drink.

"And what has been so well tried through the whole life, is now to show forth all its healing power at the gate of death. According to a trustful custom, inculcated from youth, the dying man receives with fervor those significant assurances; and there, where every earthly warranty fails, he is assured, by a heavenly one, of a blessed existence for all eternity. He feels perfectly convinced that neither a hostile element nor a malignant spirit can hinder him from clothing himself with a glorified body, so that, in immediate relation with the Godhead, he may partake of the boundless happiness which flows forth from Him. And so, through a brilliant cycle of equally holy acts, the beauty of which we have only briefly hinted at, the cradle and the grave, however far asunder they may chance to be, are joined in one continuous circle.

"But all these spiritual wonders spring not, like other fruits, from the natural soil. We must supplicate for them from another region. Here we meet the highest of these symbols. We are told that one man may be more favored and empowered from above than another. This great boon, bound up with a heavy duty, must be communicated to others by one authorized person to another; must be preserved and perpetuated on earth by spiritual inheritance. In the very ordination of the priest is comprehended all that is necessary for the effectual solemnizing of those holy acts by which the multitude receive grace. And thus the priest joins the

line of his predecessors and successors, in the circle of those anointed with him, representing the highest source of blessings, so much the more gloriously, as it is not he, the priest whom we reverence, but his office; it is not his nod to which we bow the knee, but the blessing which he imparts."

PART FOUR

THE CHURCH IN HISTORY

67. NEED OF HISTORICAL PERSPECTIVE

To have a right appreciation of the Christian religion, one must know something of its history as well as its precepts of faith and morals. Christianity is not merely a theory. It is a living thing which has occupied a very large place in the world for the past 1900 years. To know it only in the social and political environment of the 19th and 20th centuries, would be to miss its proper proportions and relation to other institutions, as well as the achievements which have tested and proven the worth of its teachings and the vitality of its constitution.

The Church was born into a world very different from our own. She witnessed the delirious agonies of dying paganism and the crumbling of a once splendid civilization, in the passing of the ancient Roman Empire. She went down into the dark valley of barbarism and led the tribes of northern Europe upward to the mountain heights of our present civilization. While for twenty centuries she has passed on the divine fire from generation to generation of trusted hands, she has had to apply her same eternal principles to many different problems of society and diverse conditions of time and place. She has strug-

gled with a thousand enemies; rejoiced with a thousand friends; compromised in a thousand indifferent matters. She was once the sole teacher of Europe. Hence it is that her ideas are woven into the very fiber of our civilization: and no less has every stage in the evolution of that civilization left its impress and memory on the human side of her institutions.

"History," says Cicero, "is the witness of time, the light of truth, the life of memory, the teacher of life, the messenger of antiquity." There are tourists who see nothing more in the ruins of Pompeii than in the fire-swept district of an American city; who wander through the galleries of art hardly knowing whether Apollo was a Roman emperor or a Greek poet; who steam up the Rhine quite ignorant of the legends of its rocks and castles, or the history of the peoples that have lived and battled on its shores; who measure each country at a glance, and by their own standards, complacently innocent of a word of its language, the interior of its homes, its natural resources, climatic peculiarities, or social antecedents. If such travelers discourse on Europe, it is generally only to amuse or grieve the informed, and to mislead the ignorant. Similarly one cannot pretend to discuss the Christian religion or the customs and institutions which have grown out of its activity in various ages and lands, without being familiar with the outlines, at least, of its history; and so able to look down the vista of time and see things in their true relation and perspective.

CHAPTER XVIII

THE CHURCH AND THE PAGAN ROMAN EMPIRE

68. THE ROMAN EMPIRE

At the birth of Jesus Christ, Octavius reigned as the first emperor of the Roman Empire, with the divine title of Augustus. In his hands was centered the political government of practically the then known world. From the forum of Rome military roads led to Spain and Gaul, to the Rhine and the Danube. The barbarous Britons, whose island Cæsar had just invaded, the Greeks whose culture, in some ways, has not been surpassed, were alike governed by the city whose genius for organization even surpassed her military valor. Besides western Europe, the Empire included the provinces of Pannonia, Dacia, Mesia, Thrace, in eastern Europe; northern Africa and the other Mediterranean countries; Palestine, Assyria, Parthia, Armenia, Arabia, the remnants of the ancient monarchies of Alexander, Darius, Cyrus, and Nebuchadnezzar.

Latin and Greek. The languages of the empire were Latin and Greek. After Alexander the Great, Greek culture had spread throughout the civilized East. The Roman Latin was diffused from every army post throughout the West. The title of the Cross of Jesus was written by Pontius Pilate, the Roman governor of Judea, in Latin and Greek as

well as Hebrew. The use of these two languages not only facilitated the union and government of the empire, but later the spread and cohesion of the Church. They were destined to play for ages a remarkable part in the culture and religion of the world.

Augustan Age. Rome developing through kingship and democracy to empire, had at length conquered the world. The battle of Actium, 31 B. C., ended the civil wars which had followed upon the assassination of Julius Cæsar. Peace reigned with Augustus. The doors of the temple of Janus, shut only in periods of universal peace, were now closed for the third time in the 700 years of Rome's existence. The age of Augustus marked the zenith of Roman art and literature as well as government. Virgil, Livy, Horace, and Ovid lived. Cicero, Sallust, and Nepos had just passed away. But beneath the external glories, the elements of decay were already at work. Tiberius, the successor of Octavius, was a worthy forerunner of Nero. Such was the political world into which Jesus Christ was born 1900 years ago.

Pagan Gods. In the Roman Empire religious worship was a department of government, and the official religion was polytheism, or that form of paganism which worshiped many gods. The six greater gods of the Romans, were Jupiter, the chief; Neptune, god of the sea; Vulcan, of fire; Apollo, of the sun, beauty, and art; Mars, of war; Mercury, of business and trickery. The six greater goddesses were Juno, the chief wife of Jupiter; Minerva, goddess of wisdom; Diana, of hunting; Ceres, of agriculture; Vesta, of the home; Venus, of beauty and love.

Among the minor deities of the Olympian family were Bacchus, god of wine; Pluto, of the dead; Latona, another wife of Jupiter; Cupid, Saturn, and innumerable nymphs, fauns, satyrs, and demigods, identified with rivers, mountains, and towns, as well as with every affection and passion of mind and body. The paganism of the ancient civilized world seems to have been a nature-worship personifying and clothing in fantastic myth and legend, every natural element.

The empire allowed conquered nations to retain their gods, and even brought them to Rome and placed them in the Pantheon with its own; though the vanquished were obliged to observe also the national worship. So that besides her own state officers of religion, Rome sheltered the priests of every superstition. In the provinces, Egyptians adored cats and other animals; their neighbors burned human beings in honor of Moloch or drowned them to please other deities. Finally Rome apotheosized members of the imperial family and offered sacrifice to them, in some cases even during their lives.

Pagan Religion. The realization of the future life, the all-seeing eye of an infinitely pure and just God upon every action of the humblest life, the reward of virtue and the punishment of vice, which are the daily thought of Christian faith and the foundation of moral character, were no such staple of the pagan religion. The gods were acknowledged to be impotent to secure future happiness. Men lived to enjoy the present and the gods themselves set the example of immoral lives. Little concerned with human affairs, Jupiter on Olympus was supposed to take part in the quarrels of his divine associates, and freely indulge in acts which all lofty moral codes have forbidden.

Temples and statues were everywhere. Priests presided over ceremonies. Augurs and haruspices pretended to discover the will of the gods from the flight and entrails of birds. In the name of religion the temples were polluted with shameless orgies. Feasts and games, as well as sacrifices, honored the gods. The state injected the tests and practices of its worship into the daily affairs of its soldiers, office-holders, and citizens. This led to the easy detection of Christians, especially among men, whose recorded martyrdoms far exceed those of women. Cæsar assumed the title of Pontifex Maximus and discharged the duties of High Priest, the better to control the populace through the superstitions and amusements of their religion.

The mythological tales of Rome and Greece in the epics of Virgil and Homer delight us, after centuries, by their exquisite grace and imagination. But they come to us merely as poetry selected and refined by the touch of genius. In the Venus de Milo, the Apollo Belvidere, the Faun of Praxiteles, and other statues that remain to us from the past, sculpture enchants us with forms of quite ideal beauty. But the statues are to us only works of art. It is a different thing when these fancies and fictions are the gods and religion of a mighty people, their only deities, impotent and dumb, yet usurping the place of the one living God, whose truth and love alone can fill the soul-hunger of man.

Society. The weakness of paganism came out in every department of social life. The father might annul his marriage, expose his unwelcome children, dismiss and even kill his wife. The position of woman was generally without dignity or public esteem. The poor were outcasts. Institutions of public charity were unknown. The amusements of the theater were cruel and bloody. Perhaps the weak-

ness can best be seen in the slavery which disregarded the natural rights of man and reacted on the masters and their children to their utter corruption.

Slavery. Slaves made up a large part of the population of the empire. They were the victims of foreign conquests or were unfortunate debtors. Gibbon estimates their number at sixty millions. William Blair supposes that in Rome there were three slaves to one freeman. One hundred thousand captives taken by Titus in the Jewish war, were sold as cheap as cattle. Rich senators owned 20,000 slaves. Horace regarded two hundred as a suitable establishment for a gentleman. The slaves who were white as well as black, cultivated Greeks as well as barbarians, performed all manual work, and acted as schoolmasters, secretaries, artists, and even physicians. Their numbers furnished athletes and gladiators for the public circus and Colosseum, where they battled with wild beasts and fought each other to the death, to gratify the Romans' bloodthirsty love of cruel amusements. Thus five hundred gladiators figured in a single day in the games given by the Emperor Gordianus.

The slave was the master's property to be outraged, scourged, or crucified. If a Spartacus rose up and slew the master, every slave of the estate was condemned to death. But vengeance came. The refined Greek who could be made to obey the most offensive orders of a capricious Roman, taught that Roman the vices which left him a degenerate. The barbarian who toiled without remuneration or thanks, thereby led the master to indulge his ease and become a weakling. Slavery, losing sight of the brotherhood of man in the destiny and dignity of the soul, destroyed all manliness of character, created contempt for honest labor, cursed Rome by

making her citizens first cruel, then idle, then weak and finally powerless.

Citizenship. The patriotism of the days of the republic faded away before the despotism by which one man ruled all classes and bestowed all offices and honors, from the Pillars of Hercules to the Caspian Sea. The lands of conquest fell into the hands of powerful families. In the time of Cicero only two thousand citizens possessed independent property. Senators owned whole provinces. This wealth was lavished in luxury never paralleled. "Quo Vadis" describes a banquet of the Emperor Nero. Patriotism and honor, art, literature and oratory began to be forgotten amid avarice and sensuality. The highest men practiced unspeakable perversions without secrecy or reproach. Cooks, comedians and dancers received the consideration which Athens once gave to artists and philosophers. Men sought only the means with which they could purchase pleasure. No dignitary was respected for his office: nor office prized, save for its gains. Money was the first consideration in matrimonial alliances. The unfortunate debtor was sold with his children at auction, or cut to pieces and distributed among his creditors.[1]

The rich and poor drifted farther apart. The latter were finally dependent and helpless. While they took away their political rights, emperors flattered the common citizens, amused them with shows and fed them with the pillage of African granaries, till they lost every semblance of character and independence. Pestilence, famine, and squalor thinned their ranks. The helpless were left to die. There was no institution of charity for the sick or old, such as fill our Christian world. And these were Rome's citizens.

[1] Seneca:—Law of the 12 Tables.

The Emperor. A glimpse at the lives of the Roman Emperors will give perhaps the best insight into the moral world when Christianity began its work of regeneration: and will help the reader to realize the greatness of the difficulties which the new religion had to overcome and of the benefits it has conferred. Tiberius (A. D. 14-37), the successor of Augustus, says Tacitus, "abandoned himself to every sort of profligacy and detestable cruelty, following no guide but his abominable inclinations till he was murdered by the prætorian commander." Caligula (37-41), spent sixty-three million dollars in one year on games and entertainments and refilled the treasury by the confiscation and murder of the wealthiest citizens. He delighted to watch the blood and agonies of his victims; housed in a palace and entertained at table his horse, which was the object of his affections; built a temple and sacrificed to himself as a god. He was stabbed by the tribune Cherea. Claudius (41-54), a degenerate, was poisoned by his wife Agrippina, after murdering his wife Messalina, 35 senators and 300 knights. Nero (54-68), at eighteen poisoned his brother at table and saw him expire in agony without betraying the least emotion. He murdered his mother Agrippina, his wives Octavia and Poppea. The lives of the most illustrious Romans were the sport of his tyranny. He built his famous house of gold; loved a monkey, which he buried with royal pomp; persecuted the Christians, including Peter and Paul, to divert from himself, it is said, the accusation of having burned Rome. He killed himself at the age of 31, to escape the vengeance of the pople.

Galba, Otho, and Vitellius (68-69), were all made emperors and murdered within a year. After a period under worthier emperors, the brief hundred years from Commodus (180) to Diocletian (284) wit-

nessed the violent deaths of thirty out of the thirty-four emperors raised to the dignity of the imperial purple. It would be hard to say which of these names is most odious: Commodus, monster rather than man, strangled by his own household; or Caracalla, fratricide, murdered at 29 by a centurion; or Heliogabalus, degenerate, slain by the disgusted soldiers; or Diocletian, who blinded with the blood of innumerable martyrs, thought he had wiped out the Christian name.

Need of Savior. Meanwhile petty poets flattered the tyrants. The wise retired from active life in despair and misanthropy or turned to the Christian religion. Cynics like Petronius, when they wearied of pleasure or feared the imperial frown, opened their veins. Suicide was so common as to attract no attention. When vitality has fled, the corrupt body must die. In pagan Rome, principle, patriotism, virtue, had all passed away: and pagan Rome was dying. The philosophers well said in their despair, that only a God could save the world.

69. SPREAD OF CHRISTIANITY

Within the life-time of the Apostles sent by Jesus Christ to bear His message of salvation to the world, began that miraculous spread of the Christian religion, which has been looked upon as an evidence of its divinity. Peter was active at Jerusalem, Antioch, and Rome. Paul journeyed through Asia Minor, Greece, the islands of the Mediterranean, Italy, and perhaps Spain. Tradition assigns James as Bishop of Jerusalem; Matthew to India and Ethiopia; Thomas to India; Andrew to Scythia; Bartholomew to South Arabia; Simon Zelotes and Matthias to Africa. Thaddeus was at Edessa. Philip died at Phrygia. Mark was Bishop of Alex-

andria. John, the only Apostle who did not die in martyrdom, though he suffered its torments, toiled in many places including Rome, Patmos, and Ephesus.

Spread of the Church. The rapid growth of the Church is evidenced by the exclamation of Tertullian, born about the year 160, in his Apology addressed to the Roman Senate: "We fill your cities, towns, senates, and armies; leaving you only your temples and theaters." This was not literally true, else Rome might never have fallen. But while paganism still ruled, and its followers were the great majority, it was true that the Christian leaven was everywhere influencing individual lives and gaining disciples for Christ. Christian soldiers carried the new faith with its hope and charity, to the outposts of the army. The incident of the thundering legion reveals a whole company of Christians in the ranks of Marcus Aurelius. A century after Tertullian, by the time the first Roman Emperor embraced Christianity, and 300 Bishops could assemble at the Council of Nice, and the name pagan was given to the heathens who predominated only in the country places, the remark of Tertullian would not be far from the facts.

Church at Rome. Christians were from the first, numerous in Rome. The great Apostles Peter and Paul, both saw the advantages presented by the capital of the Empire, as a center from which to facilitate the spread of the Church. St. Peter wrote his first epistle from this western Babylon, whose conversion he had the courage to undertake.[1] Before St. Paul's first visit to Rome, the faith of its Christians was an encouragement to their brethren throughout the provinces.[2] Claudius confounding the Christians with the Jews, banished them from

[1] See No. 16. [2] Rom. 1, 8.

Rome. But they were soon back, making converts among all classes, in the jails, the army, and even the imperial palace. Flavius Clemens, and his wife, St. Domitilla, were relatives of the Emperor Domitian. Many converts were people of influence.

Charity. The distribution of alms and the care of the poor, became through the contributions of the wealthier, a telling practice of the early Church. Offerings were made by the faithful every Sunday, whence a large system of benevolence arose. This led to the districting of the city into deaconates. When the deacon Lawrence was ordered to surrender the treasure of the Church, he presented to the magistrate a multitude of the maimed and needy. Rich families converted their palaces into schools, hospitals, and chapels; and on the eve of martyrdom often gave their property to the poor. The Christians, however mediately perhaps, influenced Nerva and Trajan to make some public provision for orphans: while their pervading charity made the pagans admire: "How these Christians love one another!"

Causes of Propagation. The causes of the rapid spread of Christianity were: 1. The force of truth in the religion of Jesus Christ, satisfying the most learned, and intelligible to the lowliest. 2. The miracles of the Apostles and their successors. 3. Their authority as eye-witnesses of the resurrection. 4. Their appeal to the fulfillment of the Jewish and Sibylline prophecies. 5. The pure and virtuous lives of the Christians amid disgustingly immoral surroundings. 6. The zeal of the neophytes, shared alike by nobles, masters, and slaves, who in Christianity found their common brotherhood in God. 7. The example and miracles of the martyrs. 8. The wonderfully wise organization of the Church.

The historian Gibbon supposes that these reasons

account for the propagation of Christianity on purely natural grounds. But these very reasons suppose the supernatural and divine. Why were the early Christians so zealous and their belief so vital as to influence others to join them? Their sanctity effected conversions, but what caused that sanctity. If miracles were really performed they prove the divinity of Christianity. If they were not, then as St. Augustine observes, the Christian progress without them, was itself a miracle. The organization of the Church attracted and held inquiring minds, as it does still. But who fashioned that organization uniting the most discordant elements? It was clearly above the power of the first Apostles to do. Thus we see these causes were themselves effects of one great cause. The cause of the causes was divine.

70. PERSECUTION AND TRIUMPH.

The activity and success of the Christians in winning the world to Christ, did not proceed without violent opposition from paganism. Under Nero, laws were made and put into execution for the suppression of the new religion. Among the victims of this persecution were Peter and Paul, singled out as the leaders of the Christians. The spirit of persecution continued for 300 years till the conversion of Constantine,—now lying dormant, now breaking out in awful slaughter. According to St. Augustine, it was particularly active under Nero, Domitian, Trajan, Marcus Aurelius, Septimus Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian.

Martyrdom. The alternative of apostasy or death by torture, was offered to Christians who were persecuted through the provinces as well as in the city, and with such slaughter at times that men like Dio-

cletian could imagine that they had wiped out the Christian name. Of the first persecution, the pagan historian, Tacitus, writes:[1] "An immense multitude of the Christians were condemned. To their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts to be devoured by dogs; others were crucified; many were covered with inflammable material and set afire at night to burn as torches in the public gardens." The historian Eusebius witnessed with his own eyes some of the horrors of the Diocletian era. Dungeons and prisons were filled, he says, with bishops, priests, deacons, and the faithful people. These were offered their liberty if they would sacrifice to the pagan gods, or excruciating death if they refused. He saw many decapitated, others burned alive. "Who can tell," he says, "the numbers of these martyrs in every province?"

In his Apocalypse,[2] St. John, who was tortured with boiling oil and exiled to Patmos, under Domitian, describes the capitol of the pagan empire, the new Babylon which had kingdom over the kings of the earth, as the scarlet women drunk with the blood of the martyrs and doomed to destruction for her abominations. History verily witnessed the fall of pagan Rome and the triumph of Christianity in the eternal city.

The Circus and the Colosseum of Vespasian are said to have been favorite places for the torture of Christians. Eighty-five thousand people could, from the marble benches of the Colosseum, watch the sport which cost human lives. To the amusement afforded by the bloody combats of gladiators, slaves, and wild beasts, the slaughter of Christians added the gratification of the terrible passion of religious hatred. How many Christians suffered death

[1] Annals 15, 44.

[2] See No. 16.

in the first 300 years of our era, will never be known on earth. Some estimate the number as several millions. From St. Peter, who was crucified under Nero, to the days of peace under Constantine, practically every Bishop of Rome bore testimony to the faith by his blood; their more conspicuous position as chief pastor of the Church marking one Pope after the other for martyrdom.

Catacombs. The catacombs afforded a place of concealment to the early Christians pursued by persecution. These subterranean cemeteries, dug out of the soft, granular tufa, stretch in every direction under different parts of Rome. Their labyrinths, in which the stranger would be almost immediately lost, were the asylum of safety and the sanctuary of worship for the Christians, as well as the burial place of their dead. At first private cemeteries of rich families, opened to the use of the brethren, we find under Pope Zephyrinus (A. D. 202-219), the public Christian cemetery of Calixtus; and under Pope Fabian (A. D. 236-251), several community catacombs. These ramifications of underground vaults, with their galleries, sometimes consisting of several tiers ranging one below the other, aggregate many miles, and were the burial place of numerous Christian martyrs and confessors of the faith.

The early Christians justly regarded their martyred brethren as heroes of religion and preserved their memory as an example to future generations and as a bond of union between the Church militant on earth and triumphant in heaven. The bodies of the martyrs were treated with religious reverence, as the temples of the Holy Ghost and of saints of God. Their tombs in the catacombs were the tables on which the Holy Eucharist was celebrated. On the marble slabs which enclose the graves, as well as on the walls of the catacombs, are

found inscriptions, pictures, and Christian emblems which reveal the faith and practices of the primitive Christians; and are interesting to the apologist as well as to the antiquarian, since they explain the origin of many customs still continuing in the Church.

Anti-Christian Writings. Paganism attacked the rising faith with the pen as well as the sword. Able writers endeavored to refute Christianity and to rehabilitate polytheism. Celsus the philosopher tried in his "Word of Truth," to discredit the new religion with calumny and contempt. Lucian the satirist made it the butt of his ridicule. Porphyrius, the Neo-Platonist, wrote fifteen books against Christianity. His school of philosophy, like the Neo-Pythagorean, offered a fierce contest, both by exciting the hatred of governors and people, and by defending paganism, giving to its myths an allegorical interpretation, introducing into it elements borrowed from Christianity, and to offset Jesus Christ, idealizing as a god the philosopher and magician Apollonius of Tyre.

These attacks brought out the Christian writers in defense of their faith. The fathers,[3] among whom were gifted men who themselves had been teachers in pagan schools of rhetoric and philosophy, explained the real teachings and practices of the Christians, and pointed out the virtue and innocence of their lives and their loyalty to the Emperors in all the duties of a citizen.

Causes of Persecution. Many causes combined to stir up the hatred of the pagans against Christianity, and to lead even men like Marcus Aurelius to be persecutors. The origin and death of Christ and the social condition of the Apostles perplexed the heathen mind and repulsed their fastidiousness.

[3] Cf. No. 37.

The pride of reason balked at the mysteries of Christianity; and the self-indulgence which never knew a curb, still more at its self-denial and humility. The business interests of those who catered to the vast machinery of pagan worship, were jeopardized. The Romans who tolerated all foreign deities without excluding their own, resented the Christian claim to be the one true religion. Military emperors counted as a danger to the state, the Christian soldiers' refusal to take part in the worship managed by the state or to swear by the genius of the Imperator. Slanderers accused the Christians of every abomination from treason and atheism to murdering children and drinking their blood. Every calamity was blamed on the revilers of the national gods, and the remedy was "The Christians to the lions."

The battle of the Milvian Bridge (A. D. 312), was the beginning of a new epoch for Christianity. Eusebius and other contemporaneous writers associate the conversion of the Roman Emperor Constantine the Great, with the beautiful story of the dazzling cross appearing in the heavens on the eve of the conflict with Maxentius, and bearing the message, "In this sign thou shalt conquer." In the supreme moment when brooding over the uncertain outcome of the unequal struggle with his rival for the empire, Constantine abandoned the impostures of paganism and called upon the God of his mother Helena. While Constantine remained long under instruction and preparation as a catechumen, he meantime worked constantly and prudently to have Christianity gradually become the recognized religion of the state. As a statesman, he saw that Christianity spread far and wide, had left paganism meaningless as a moral force: and he hoped it might be able still to infuse life into the decaying empire.

But Providence had set for the Church a greater mission, which history was soon to reveal.

Christ Reigns. The edict of Milan (A. D. 313), granted to the Christians perfect toleration, and restored their civil rights and their confiscated property. The Church became exceptionally privileged. It could free slaves in particular cases. Sunday, which from the time of the Apostles had been kept holy to the Lord, was made likewise the civil day of rest. Bishops were given certain judicial authority and ranked in honor above civil magistrates. Practices most offensive to Christian feeling and teaching were abolished, as the bloody combats of gladiators, the destruction of new-born infants, and the punishment of crucifixion. Little by little heathen worship was suppressed.

The new eastern capital, Constantinople, which Constantine built (330) on the site of Byzantium, was a Christian city, adorned with splendid churches and inhabited mostly by the faithful. Jerusalem and its holy places were reclaimed. St. Helena replaced with churches the temples of Venus and Jupiter erected by Hadrian on the sites of Christ's passion and death; and was rewarded by the discovery on Mt. Calvary of the true Cross.

Thus after 300 years of struggle and suffering Christianity was triumphant. Julian the Apostate, nephew of Constantine, indeed attempted to restore paganism. But his reign of twenty months was only a passing cloud. The cause of victory was the internal strength of the Christian religion, the inevitableness of truth. The fruit was the liberty of man in the Kingdom of God. Jesus Christ had taught that man should be free to know, love and serve God. By the exercise of this liberty, servitude was vanquished. For three centuries the martyrs boldly declared their faith; and then died for it.

And in three centuries they were masters, that is free. The kingdom of Christ was mightier than the Kingdom of Cæsar; and the capital of the passing empire was destined to be the capital of the Christian Church.

CHAPTER XIX

THE MIGRATION AND CONVERSION OF THE NATIONS

71. THE MIGRATION OF THE NATIONS.

The migration of the nations is the key to the history of Europe for the thousand years after the fall of the Roman Empire. New barbarian tribes swept away that Empire. Their development from the chaos of savage desolating hordes, to their union in the new Christian Empire of Charlemagne, then to their later achievements in art and science, and so up to their present position as the leading nations of the world, is the work of slowly refining centuries, and marks the periods known as the middle ages (A. D. 476-1500) and modern times. Their conversion to Christianity and civilization was the work of the Catholic Church and abides as one of her glories.

The Rhine and the Danube were the north-eastern boundaries of the Roman Empire. Within these boundaries, to the south and west dwelt the Aryan tribes that had come to Europe in prehistoric times:—some Teutons; more Celts, as the Gauls, Britons and Gaels. Conquering Roman legions and provincial governments had brought them considerable civilization; while by the fourth century, the zeal of apostolic missionaries, backed by the example of converted soldiers and the influence of Constantine, had planted flourishing Christian missions everywhere among them.

The Barbarians. To the north and east of the

river borders of the empire, dwelt the Visigoths, Ostrogoths, Alemanni, Franks, Vandals and other rude and powerful Teutonic and probably Slav tribes, against whose occasional incursions the Roman legions had long guarded their frontiers in vain. In the unknown territory behind these nations, roamed the Huns, a Turanian race of the Turkish family, driven from China or Tartary a few centuries previously.

In the year 375, these savage Huns crossed the Volga. Their irruption upon the Aryan tribes set the whole seething mass of barbarians in motion. Westward across the empire their course of depredation took its way. Strong nations dislodged weaker tribes and in turn succumbed to more powerful confederations. Europe became the battle ground of contending tribes who strove fiercely for the fairest provinces of the empire, from the invasion of the Goths who fled before the Huns in 378, to that of the Longobards in 570.

Imperial Rome that for 600 years had seen no enemy before her gates, and for 800 none within her walls, was besieged by the Goths under Alaric in 408, and spared for an enormous ransom, only to be again besieged and sacked by him in the following years.

Battle of the Nations. In 451, near Chalon-sur-Marne, on the Catalaunian Fields was fought the terrible Battle of the Nations. On the one side were the Huns under Attila, reënforced by a vast medley of conquered tribes swelling their army to 700,000 men. On the other side, Visigoths, Burgundians, Alans, Franks, Saxons were mustered with the Romans. On the field of battle remained 160,000 dead. But their blood saved Christianity and the hopes of Aryan civilization from the destruction menaced by Turanian savagery and heathenism.

Attila and Pope Leo I. Breathing vengeance for his defeat, Attila the Hun crossed the Alps with his hordes, and with ruin ever marking his path, swept down toward Rome, eager to sack the capital deserted by the Cæsars and add its treasures to his spoils and crush out this one remaining light of western civilization. His victorious march was arrested not by a Roman army, but by the Roman Pontiff, Pope Leo I, who unarmed, came out to meet the "Scourge of God," and warn him away from the place sacred to the Saints Peter and Paul; and who indeed, as if by a miracle, thus successfully stayed the devastation and saved Rome.

The same saintly Bishop of Rome, in 455, met outside the gates of the city, Genseric the Vandal, driven from Spain by the Goths; and again Leo saved the citizens from slaughter and the captives from torture; though he could not prevent the Vandal hordes from wantonly destroying priceless works of art, and carrying off immense riches as well as 60,000 captives, to their new kingdom in Africa.

Fall of the Empire. In 476, came the end of the Roman Empire. Odoacer, chief of the Heruli, stripped the purple off the young Romulus Augustus, and overthrew the tottering throne of the Cæsars. The weakness of many emperors, the fickle despotism of armies, civil wars and moral enervation, prepared the empire thus to fall before the incursion of the barbarian nations, 1229 years after the founding of the city and 507 years after the first emperor.

After the fall of the western Empire, Italy was subject to the successive sway of the Heruli, Ostrogoths and Lombards. Africa was conquered by the Vandals. North-western Spain fell to the Suevi. The Visigoths subdued the rest of Spain and southern France. The Burgundians, Alemanni, Thurin-

gians, Saxons and Franks divided Germany and Gaul. Britain was seized by the Angles, Saxons, and Jutes.

The Dark Ages—In these centuries of migration, ruthless barbarity and bloody war destroyed most of the work that civilization and Christianity had already accomplished in Europe. The provincial towns of Speyer, Mainz, Strasburg and Rheims were smoldering ruins. Treves was sacked five times. The buildings of the imperial government and of the Christian missions, were alike wiped away. Heaps of corpses and smoking villages traced the course of march and counter-march. Whole districts became deserts, inhabited by bears and wolves. In the far north, the Saxon invasion passed like a wave of destruction over Britain. The irruptions of Alaric, Attila and Genseric left fair Italy a ruin in the south.

Gregory the Great. Pope Gregory I (590-604), whose noble personality towers as a redeeming glory in those troublesome times, leaves us a pitiful pen picture of the social desolation around him. Among millions of the intruding barbarians, the crudest useful arts and sciences were unknown. Their tribal dialects were without alphabet or literature. Might was right. Heathen superstitions took the place of religion. Drinking, idleness and bloodshed were the occupation of life. For the civilization of these nations there was need of a mighty organization able to afford sanction and security and knowledge and justice. And the one political power for 500 years, had crumbled away before them.

72. CONVERSION OF THE NATIONS.

While the empire of the Cæsars was falling to pieces, the Church was multiplying its numbers and

developing its organization. When the barbarity and heathenism that deluged Europe in the migration of nations, called for a power able to bring order out of chaos, the empire had passed away. The Church remained. She was the only institution that might be looked for, to cope with the task. The century and a half of freedom from Constantine the Great to the young Augustus, was for the Church a golden age of unlost opportunity. Councils national and provincial, held repeatedly in the east and the west, reveal the growth of the Church in the number of Bishops. The general council held at Nice A. D. 325, was attended by 318 Bishops; that of Chalcedon A. D. 451, by 630. The names of Athanasius (d. 373), Ambrose (397), Chrysostom (407), Jerome (420), Augustine (430), Cyril of Alexandria (444), Pope Leo the Great (461), Pope Gregory the Great (604),—the greatest men of the age, attest the genius that illuminated the Christian schools and adorned the episcopal thrones. Their union with the Bishop of Rome, gave to the Christian forces scattered throughout the world, a solidarity and influence which made a spiritual empire indeed of the Kingdom of God on earth. When the crisis came, the Church was prepared to meet it. Holding in her hands the elements of our civilization—the inheritance of Greek culture, the tradition of the Roman genius for government, the religion of Jesus Christ—she faced the barbarians. She was the one light to dispel the gloom of the dark ages. For centuries to come, her missionaries will be found toiling among our rude ancestors; teaching them agriculture and trade and law and letters as well as faith and piety. We shall notice briefly the conversion of the nations of modern Europe.

Ireland. Ireland honors as her great Apostle, St. Patrick. In 432, he, with assistant missionaries, was

sent by Pope Celestine I, to bring the faith to the Scots, as the Irish were then called;[1] and whose language and manners Patrick had learned while a youthful captive in their land. Patrick was educated at the schools of St. Martin at Tours and of Lerins in Gaul; was appointed Bishop at Rome; and approached his mission with every advantage of knowledge and piety. His success is unparalleled in history. In about fifty years, a whole nation was won over from Druidism to Christianity, without the shedding of a drop of blood. The shamrock, whose three-leaved stem Patrick chanced to use in explaining the mystery of the Trinity, remains the national emblem. Patrick lived to see Ireland converted and planted with monasteries of fervent men and women.

Scotland. St. Columba, or Columbkille, born in Ireland in 521, is the Apostle of the Caledonians or Highlanders. On the "stone of destiny"—still used in the coronation of English rulers, he anointed Aidan Fergus, King of the British Scots. At his death in 597, he left Christianity firmly established in the Hebrides and northern and western Scotland, with his disciple St. Machor, Bishop of Aberdeen, and his monastery on the Island of Iona a fountain of science and virtue.

The Lowland Scots or Picts had for their first Apostle, St. Ninian, a Briton consecrated Bishop at Rome and commissioned to Scotland by Pope Siricius, about 394. His successful work was continued by St. Palladius, once the deacon of Pope Celestine, who sent to the Orkneys, St. Servanus. His disciple St. Kentigren evangelized Cambria and founded the Bishopric of Glasgow.

England. The Angles, Saxons and Jutes, pagan tribes of North Germany, came to Britain through the appeal of the natives (449), whose country

[1] Ven. Bede.

abandoned by the Romans, was harassed by the Picts and Scots. The Teutons repelled the Scottish invaders, but only to retain Britain as their own permanent home. The native Britons were either slain or driven from their country, some across the channel to become the Bretons of northern France, others into the mountain recesses of Wales.

Native Britons. Before the Teuton invasion, Christianity had made some headway among the old native Britons, through the Roman influences. St. Alban was martyred on the island, A. D. 303, by the agents of Diocletian. While the idea that Peter or Paul planted the faith in Britain is quite unsupported by history, Venerable Bede states,[2] that as far back as the second century, missionaries were sent thither by Pope Eleutherius (177-192) at the request of the British Chieftain Lucius. The Myvyrian Archæology of Wales names these missionaries as Elvan, Fagan, Medwin and Damian. Near Llandoff are four churches named for the chief Lucius or Llearwig, Dyfan, Ffagan, and Medwy.[3] The presence of British bishops at the Councils of Arles in 314, Sardica in 347, and Rimini in 359, shows the Catholicity of the Church in Britain, in its union with the Church on the continent. Pope Celestine I in 429, as we learn from his secretary, Prosper of Gaul, commissioned St. Germanus of Auxerre and St. Lupus of Troyes to their successful task of protecting the Church in Britain from the heresy of Pelagius. When these old Britons were despoiled of their fatherland by the Teutons, they took their faith with them into the land of exile: Bretagne remaining conspicuously faithful to this day; and Wales honoring as its Patron, St. David, its Bishop of Menevia who died A. D. 601.[4]

[2] History, Bk. I, Ch. 4.
[3] Rees' Welsh Saints, p. 84.
[4] Annals Cambria.

The Anglo-Saxons. Meanwhile Hengist and Horsa, at the head of the piratical Teutons, set up their kingdom of Kent. Every trace of Christianity and Roman or Celtic institutions became extinct. For the next century and a half, the Anglo-Saxons retained their heathen religion. England as we know it to-day, owes its Christianity to the zeal of Pope Gregory the Great and his missionaries. Before his election to the Papacy, Gregory one day saw in Rome a number of fair-haired and blue-eyed children, who, he was told, were Angles. Captivated by their innocence and beauty, the tender-hearted priest exclaimed, "Angles, indeed they seem more like Angels!" When he learned that they were without baptism or the knowledge of Christ, he conceived an intense desire to evangelize this promising race. Prevented by his election to the Papacy, from going himself to England, Gregory sent Augustine with thirty-nine Benedictine monks, in 596, to lead the Anglo-Saxons out of heathenism into the fold of Christ.

So great was his success that five years later, Augustine who had been made Bishop by Gregory, was authorized to found twelve suffragan bishoprics to his own metropolitan See of Canterbury in Kent, The East Saxons with their king, Soberet, were converted by St. Mellitus, a companion of Augustine, who in 604, became first Bishop of London. St. Paulinus, the first Archbishop of York, baptized (627) King Edwin of Northumbria and many of his subjects, whose conversion was completed by St. Aidan of Iona, under King Oswald. East Anglia, whose king Copwalk embraced Christianity in 627, was evangelized by the Burgundian Bishop Felix. St. Birinus sent by Pope Honorius, was the Apostle of Wessex and baptized King Cynegils at Dorchester in 635. The conversion of the Kingdom of Mercia

began in 655. Sussex received the faith about 680, through St. Wilfred.

Ranke in the first chapter of his History of the Popes thus speaks of the conversion of the English nation.

"It chanced that certain Anglo-Saxons, being exposed for sale in the slave market of Rome, attracted the attention of Pope Gregory the Great; he at once resolved that Christianity should be preached to the nation whence these beautiful captives had been taken. Never, perhaps, was resolution adopted by any Pope whence results more important ensued. Together with the doctrine of Christianity, a veneration for Rome and for the Holy See, such as had never existed before in any nation, found place among the Germanic Britons. The Anglo-Saxons began to make pilgrimages to Rome; they sent their youths thither to be educated; and King Offa established the tax called 'St. Peter's Pence' for the relief of pilgrims and the education of the Clergy."

To Wilfred, one of the disciples of the Celtic St. Aidan, is due the settling of the controversy between the old Welsh bishops and their new Anglo-Saxon brothers, about the calculation of Eastern day. Both sides saw the wisdom of union even in this matter of mere discipline: and at Whitby, in 664, agreed that the local custom should give way to the Roman calendar used not only by the Anglo-Saxons, but by the universal church. King Oswy argued that Rome represented the first Apostle, St. Peter, "that doorkeeper whom I will not contradict, lest when I come to the doors of the Kingdom of Heaven, there will be none to unbar them."[5] Thus within a century of the landing of Augustine, the whole Anglo-Saxon Heptarchy was brought into the fold of Christ.

[5] Bede Hist. Bk. III, Ch. 25.

The Franks. Clovis, King of the Franks, was baptized with 3,000 of his followers and their families on Christmas, A. D. 496, by St. Remigius at Rheims. Like another Constantine, Clovis vowed on the eve of the battle of Zuelpich, to embrace the religion of his Burgundian wife Clotilda, if Christ gave him victory over the Alemanni. Thus began the conversion of the "eldest daughter of the Church." But though the Merovingian kings and their followers adopted Christianity, they did not at once cease to be barbarians. Only gradually did the Church succeed in taming their wild passions, and that mostly through Irish monks under St. Columbanus.

Germany. The great Apostle of Germany is Winfrid, better known as Boniface, who left his native England in 716, to share in the evangelization of the unconverted German tribes. At Rome, he obtained from Pope Gregory II, an apostolic mission to all northern Germany; and on a second visit in 723, consecration as Bishop and the name Boniface. At Geismer he felled with his own hands, the Thundering Oak sacred to the god Thor. After thirty-nine years of apostolic toil, he was martyred (755) by the pagan Frisians. But he had lived to see most of the tribes converted; to do signal service for Church and State; to crown Pepin the Short, King of the Franks; and to found many monasteries and bishoprics destined to carry on his work.

Other missionaries among the Teutons whose memory is blessed by a grateful posterity, were St. Fridolin among the Alemanni; SS. Columbanus and Gall among the Swiss; St. Valentine in the Tyrol; St. Severinus in Austria; St. Rupert in Bavaria; SS. Colman and Kilian in Franconia; SS. Goar and Dysibod on the Rhine; SS. Amand and Omer in Belgium; St. Willibrord in Holland; St. Willehad, who finally converted the Saxons and founded Bremen, after

seeing his work repeatedly destroyed and his companions massacred.

Scandinavia. The Norsemen learned of the Christian religion through their piratical excursions to foreign shores; and Denmark and Sweden received the faith through Anschar, Bishop of Hamburg and Bremen, who died in 847, after an apostolate of 34 years. But the Church was firmly established in Norway through the efforts of its royal saint, King Olaf II (1019-1033); and in Denmark through King Canute the Martyr. Christianity was adopted by the popular assembly in Iceland, A. D. 1000; priests having been brought thither by Leif Ericson, who was converted in Norway by Olaf I. Leif brought priests to Greenland, which had been discovered by his father, Eric the Red, in 982 and planted with colonies of Northmen; and to Vinland, discovered by himself about 1001, and now known to be the North American coastland. The greatest of Leif's Norse missionaries was an Eric Gnupsson, who was appointed Bishop of Greenland and Vinland in 1112, and was thus the first American bishop. The Church continued to flourish in Greenland for 300 years, but the Norse settlements were finally wiped away by the Eskimos. The conversion of the warlike seafaring Northmen was of great importance for the peace and civilization of the rest of Europe.

The Slavs. The brothers Cyril and Methodius are honored as the great Apostles of the Slav nations which possessed themselves of eastern Europe in the sixth and seventh centuries, and whose myriad children flock to America to-day. St. Cyril invented an alphabet for the Slav language, as Bishop Ulfilas had invented the Gothic alphabet. Cyril and Methodius made a translation into the Slavonian tongue of the Bible, as well as the liturgy of the Mass, which is used to this day both by many "orthodox"

and uniate Slavs.[6] This use of the vernacular in the Mass, when called into question by the Germans and reported to Rome, was sanctioned by Pope Hadrian II. and his successors. The saintly brothers who had come to Rome in the matter, were both raised to the episcopal dignity. Cyril died in Rome in 869, while Methodius continued his labors till his death in 885. These saints worked especially among the Moravians, Bulgarians and Bohemians. Poland was christianized through Bohemia in 967.

Other Nations. The Croatians and Servians were converted by Roman missionaries about 700. Russia received the faith through missionaries from Constantinople during the tenth century. The Magyars, a warlike Finnish tribe, migrated about 890 from Asia. For more than half a century they were the terror of all Europe, and devastated Germany, France and Italy, till their captives were almost as numerous as their tribesmen. They were gradually subdued by Christianity which was finally founded among them through their patron, St. Stephen (997-1038). They settled in Hungary, where their valor was arrayed as a future outguard of the Christian Empire against the Mohammedan Turks.

[6] Schismatic Greeks, Slavs of Russia, etc., call themselves "Orthodox." These united with Rome are called "Uniate."

CHAPTER XX

73. THE CHURCH AND THE CHRISTIAN EMPIRE.

On Christmas day in the year 800, the great Frankish King Charlemagne was crowned Emperor of the Holy Roman Empire, in St. Peter's Church at Rome, by Pope Leo III. Thus arose, through a series of providential circumstances, a power, old in name, but new in meaning, which under many vicissitudes was to be the political center of Europe, for the next thousand years. The new Christian Empire was for the federation of the princes of Europe, for the promotion of peace and civilization. It was to consolidate the best results of the migration of nations and to weld its many discordant elements into a strong Christian union. The Holy Roman Empire came as the culmination of generations of toil on the part of the Church, in teaching the barbarous and warring tribes, the principles of society, the art of government and the wisdom of union. It marks the progress of the new nations since the fall of the ancient empire, 324 years before: and the transition to the second period of the Middle Ages. We emerge from the Dark Ages into the Ages of Faith.

Its Significance. The new empire was the creation of Pope Leo III, in conferring upon Charlemagne the protectorate of the Universal Church and the guardianship of public morals. It gave Charles no new territorial power but a supremacy of dignity among the other princes. The office was not heredi-

tary. The emperor was the president, so to say, in a senate of Christian sovereigns. Upon him, in a special way, devolved the duty to act as the protector of the wronged, the vindicator of public justice and the peace-maker among the Christian rulers. The creation of the empire by the free act and sanctioning influence of the Pope, evidences the activity of the Church in everything that made for the good and peace of the great Christian family, weaving Christian principles into the whole fabric of the domestic and national life and causing the successor of St. Peter to be hailed, in every way, the Father of Christendom.

Church and State. In the nature of things, the Church and State in the Middle Ages were bound to be intimately related. The nations were being converted from paganism to Christianity and the Church was the embodiment of that religion. In their paganism the Teutonic nobles had shared the priesthood. Now the Christian Bishops ranked with the secular nobles. Moreover as they struggled out of barbarism, men discovered on every hand, the need and value of learning; and the Church was their one teacher. The youths who could realize that the pen was at least as noble as the sword, and that conquest of self in painful study, was as honorable a victory as the slaughter of others, were drawn to the monastic schools and became priests and bishops. By their superior knowledge they obtained a guiding influence in legislation, and infused into it the Christian spirit of mercy and brotherhood.

Ecclesiastics, who spent their time in study and the contemplation of things human and divine, seemed as well qualified to administer justice intelligently and impartially as those who had passed their lives in the profession of arms. In Spain, King

Reccared commanded the secular judges to attend the ecclesiastical synods, in order that they might learn the law; while he instructed bishops to watch over the administration of justice. Similar provisions were made in the Frankish kingdom. Speaking of the relation of Charlemagne and his people to the Holy See, even Voltaire says: "If at this time the Kingdom of Charlemagne alone possessed some measure of culture, this is probably to be ascribed to the fact that the emperor had made a journey to Rome."

Mutual Recognition of Rights. This coöperation of the Catholic Church and the federation of Christian States, was, amid the circumstances of the Middle Ages, as practical as it was inevitable. It proved as helpful to the one side as to the other. Without it, it is difficult to see how the problems of those times would have been worked out. Pope and Emperor were to work in harmony in parallel lines of action. The Church in things spiritual, the State in things temporal, were distinct, supreme and independent, The State assisted with its influence, the activities of the Church. The Church supported the State in its legitimate sphere. By their mutual homage they reciprocally recognized and agreed to respect each other's rights in their great work of leading mankind to its appointed destiny.

Henry IV and Gregory VII. While this plan was ideal indeed, there were plenty of occasions, in the development of the free, healthy and virile young nations, for contention between the two powers. Ambitious princes whose wild blood had been little cooled by the waters of Baptism, were ever ready to override the rights of the Church, and mistaking dictation for protection, to thrust into its episcopal sees their own unworthy creatures. Kings itching for the gold of simony or anxious to control the

Church, abused the privilege of investiture which the Popes were thus obliged to withdraw from them at whatever cost. Such princes, as in the case of Henry IV, were sometimes brought to Canossa by intrepid pontiffs like Gregory VII.

Anti-Popes and Intruders. Again political intriguers and powerful lords, Christian only in name, took advantage of troublesome times to lay violent hands not only on richly endowed abbeys and bishoprics, which they seized for their younger sons, but even upon the Papacy itself. More than once the favorites of ruthless monarchs, in the day of their short-lived power, usurped the defenseless throne of Peter; or as anti-popes, contested the supremacy and stood ready to divide the obedience of Christendom and rend the body of Christ.

Thus in the iron age of the ninth century, when Saracens and Hungarians overran Italy, and Christian princes enslaved instead of protecting the Pope, the party of Duke Lambert of Spoleto thrust upon the papal chair its first unworthy incumbent, Stephen VII, who unearthed and outraged the body of his predecessor, Formosus. The indignant people dragged the intruder from his throne to a wretched death. A typical Anti-Pope was Wilbert of Ravenna, who called himself Clement III. A subservient politician who was appointed to his meaningless office by the Emperor Henry, after that monarch had gone through the impotent farce of deposing the great Hildebrand; Wilbert was forgotten with the failure of his master's schemes. While usurpers of the Papacy were few, those of abbeys and sees were numerous. The scandals of occasional intruders are not to the shame of the Church, which in such circumstances deserves only our sympathy; as the good majority who carried it through the crisis, merit our admiration. In spite of not infrequent friction, the

Church and State went on in their work, and their relations were on the whole, useful and proper, as they were inevitable.

Torch-bearers. It is a great principle which must be kept in mind in reading history, that while the Church is ever the same divine society in her doctrine and constitution, her posts are manned anew in each generation by the men of that generation, subject to the influences and limitations of their times. In the light of this principle, we wonder only that there were so many heroes and saints among the Christian torch-bearers of that unfolding epoch. If conflicts of kings often raged around the papal throne, it was because the Popes generally realized the responsibility of their office. The spiritual authority of the Christian religion, embodied in the Popes, exemplified to barbarian chiefs that there is a higher law than the law of might. It represented God, whose attributes it held up as the measure of right; whose infinite majesty is no respecter of persons; whose justice rewards or punishes the most hidden movements of the soul.

"It is doubtlessly true to say," writes the illustrious Herder, "that the Roman hierarchy was a necessary power, without which there would have been no check upon the untutored nations of the Middle Ages. Without it, Europe would have become the theater of interminable conflict and have been converted into a Mongolian desert." "In those 'dark' ages," says Coquerel, "we see no example of tyranny comparable to that of the Domitians. A Tiberius was impossible then. Rome would have crushed him. Great despotisms exist when kings believe that there is nothing above themselves." And Guizot adds: "When a pope or bishop proclaimed that a sovereign had lost his rights, that his subjects were released from their oath of fidelity, this interference was often

in the case to which it was directed, just and salutary. It generally holds that where liberty is wanting, religion in a great measure supplies its place. In the tenth century, the oppressed nations were not in a state to protect themselves or to defend their rights against civil violence. Religion in the name of Heaven, placed itself between them."

CHAPTER XXI

74. TEMPORAL POWER OF THE POPES.

The influence of the papacy as the family center and peace tribunal of Christendom in the middle ages, must not be confused with the political sovereignty of the Popes over the city and neighborhood of Rome. This latter is known as the temporal power of the Pope, as distinguished from his spiritual pastorate of the universal Church. The origin of the temporal power is to be sought in the social and political upheavals consequent to the fall of the ancient empire and the migration of the barbarous nations. For more than a thousand years this sovereignty over the nominal kingdom of little more than a city, was exercised by the Popes, and came to have great international and religious significance. It ceased for the time being at least, with the invasion of the Eternal City in 1870, by Garabaldi and the troops of the Piedmont King, Victor Emmanuel.

Origin. The temporal sovereignty was a natural result of the circumstances of the times. It was not founded on any particular action of the Popes, but arose from the conditions which compelled them to be, what the emperors would not and could not be, the protector of the people in times of extraordinary distress. The granting of many legal powers to the Popes by Constantine and subsequent emperors, such as authority to free slaves, to act as legal arbiter and judge in trials, to administer the poor laws, etc., accustomed the Roman people to see in the

Popes the best protectors of their temporal interests. Much land had in the course of time been entrusted to the Popes, as endowments for churches and charitable institutions. The wise use of this Patrimony of St. Peter and the generous care of the coloni or cultivators who were attached to it, were a preparing cause. The Romans remembered, too, that the Pope, who was one of themselves, had more than once saved the city from savage devastation. When the empire crumbled to pieces before the barbarians, the last of the Cæsars was deposed by the invading Heruli (476), who in turn were soon to be slain and supplanted (490) by the 200,000 warriors of the Ostrogoths, who again would be followed by the Lombards. The Romans more and more gathered around the Pope, whose position as head of all the Christian churches in the world, raised him to an influence which must be useful to them abroad as it was appreciated by them at home. But the Pope was not yet the formal King of Rome.

Donation of Pepin. In 533, Justinian I, Emperor of Constantinople, sent his general, Narses, to defeat the Ostrogoths. Central Italy was made a dependence of the eastern empire, whose Exarch resided at Ravenna. But the distant master's hold on Italy was weak. The Lombards poured down from the Alps and seized one portion after another of the Exarchate. Their king, Astolf, was threatening Rome, taking towns and cities as he came. The impotent eastern Exarch had fled. The Byzantine power in Italy was extinct. Yet Pope Stephen, with the loyalty the Popes had always shown even to the worst emperors, sent message after message to Constantine V, asking protection for Rome. Neither armies nor answer came. As a last resort, Stephen called upon Pepin the Short, King of Gaul and son of Charles Martel. Pepin restrained the Lombards, instituted

order and laid on the tomb of St. Peter, the keys of Rome, with the document establishing the Pope as the sovereign of the eternal city, A. D. 756.

Significance. The temporal power, begun in what seemed the accidents of the fifth century, was a providence destined to concern a larger world than central Italy. It left the Popes free from the control of any one government. As a convenience, not to say absolute necessity, to the Primate of a Church which is Catholic and international or rather supernational, it has its counterpart in our own District of Columbia. As Washington gives to the federal government a home where it is outside of the control of any single state and so free to work impartially for all, so Rome as the city of the Popes, gave the Church freedom to deal with her spiritual children in every country. The papal dynasty begun in the middle of the eighth century, continued with many an interruption through invading foe, till our own day. Without the Popes, Rome might be no more to-day than Antioch or Jerusalem, its monuments in ruins, its visitors a memory.

Gibbon[1] defends the temporal dominion of the Popes and considers their title the free choice of a people whom they had redeemed from slavery.

Ranke writes:[2] "There is also, as it appears to me, an inconsistency in the fact that the Pope should exercise on all sides the supreme spiritual power and yet remain himself subjected to the emperor. There needed but a certain complication of political affairs, and the Pope might have been prevented, by his subordination to the emperor, from performing the duties imposed on him by his office as common father of the faithful."

Prisoner of Vatican. Since 1870, the Popes have maintained independence from undue meddling with

[1] "Decline and Fall," Cin. 1859, Vol. II., Ch. 10.
[2] "History of the Popes," Ch. 1.

the affairs of the Church through the world, by preserving at least the principle of sovereignty, in their continued protest. The new Italian government seems to acknowledge the papal rights even while despoiling them, by its "law of extra-territoriality" in favor of the Vatican, the Cathedral and the Chancery, and by the guaranteeing to the Pontiff the immunities and respect proper to a Sovereign. Meantime, the prisoner of the Vatican, with soul unconquered, governs the Universal Church and waits for the unfolding of history.

CHAPTER XXII

75. THE CRUSADES.

With the rise of Mohammedanism in 622, came a menace to the Christian religion and to the civilization that was being developed upon its foundations, which hung over Europe for centuries to come. The fanatics of Islam swept over the provinces of Asia and northern Africa like a withering flame. With fire and sword the new superstition was propagated in regions that had witnessed the labors of the Apostles and boasted of the glories of the early Church. Many Christians were perverted through terror or seduced by the sensual pleasures of the new faith. More remained faithful to Christ, only to be massacred, or enslaved for the harem, the galleys or the ranks of the Janissaries. Later Mohammedanism would bring to the forces of the Semitic Saracens, the terrible might of the Turks. The struggle of Europe for its civilization and religion against the Mussulman aggression, did much to shape the Middle Ages and justify the wisdom of the federation of its princes in union with the Popes.

Mahomet was born in Arabia in 569. His followers called themselves Islam, submission to God; or Moslem or Mussulmans, dedicated to God. The Turks were first the subjects, then the soldiers, and finally the masters of the Saracens. They adopted Islam as their faith, giving as it did, religious sanction to their passions, ferocity and greed. The Arabs

or Saracens were called Moors by the Spaniards, because they came over from Mauretania, the modern Morocco.

Saracens in Spain. From the conquest of northern Africa, the Saracens crossed to Spain, A. D. 711, under Tarik, landing at the rock Gibraltar, which has since borne his name (Gabel Tarik). The Spaniards were driven to the mountains of Asturia or enslaved under Moslem rule. At once the remnants of their race began the unremitting war in defense of their home, which lasted almost 800 years, till full success crowned their heroic efforts with the expulsion of the Moors from Spain after the fall of Granada, A. D. 1492, under Ferdinand and Isabella. In these events are to be found the origin of the Spanish Inquisition.[1]

Battle of Tours. France was next invaded by the Saracens. Between Tours and Poitiers (732) Charles Martel led the united Christian forces against Abderame, who with 400,000 followers had devastated the thousand miles from the Rock of Gibraltar to the river Loire. Here in a battle lasting nine days, the Aryan race triumphed over the invading Semitic, as on the Catalaunian Fields they

[1] The Spanish Inquisition, instituted in 1480, under Ferdinand and Isabella, primarily to control the "Christian" Jews and Moors,—whose conversion was often only a pretense to enable them to remain in Spain after the expulsion of the alien races—was doubtless looked upon by Spain, at the time, as the proper and necessary method of attaining a desired result. Ranke, Guizot, Menzel, the Britannica and the American Encyclopedia regard the Inquisition as "more political than religious, and destined rather for the maintenance of order than for the defense of faith." It is most unjust for non-Catholic writers to blame the Catholic Church for the cruel abuses of this tribunal. Sixtus IV, Leo X, Paul III, Paul IV, and other Popes raised their voices in protest against those abuses. Catholics have nothing but condemnation for them. Non-Catholics who would make a controversial argument of the Spanish Inquisition should reflect that the worst cruelties of the Spanish court were repeated by the English Court of High Commission by which, after the Reformation, that country long persecuted its Catholic subjects, not as traitors, but for demanding the liberty of conscience to remain in the faith of their fathers. It is unfortunate that both Llorente and Lea, the historians of the Spanish Inquisition, use history, not as the torch of truth but as a weapon of unjust attack.

had triumphed over the Turanians. This day was really the beginning of the Holy Roman Empire, though it was the grandson of Charles Martel who first wore its crown.

Saracens at Rome. The power of the Saracens in Europe was far from ended by the Battle of Tours. A century later, A. D. 855, Mussulman armies came up to the walls of Rome and sacked St. Peter's. The Eternal City still bears the scars of their fanatical destruction. In time the Mohammedan Turks became masters of Jerusalem and Constantinople and returned again and again to thunder at Vienna, the eastern door of Europe.

Christian Empire. This terrible Moslem power, for centuries fighting for the possession of Europe, would never have been held back, without that federation of the Christian princes under the Popes, uniting all the forces of Europe in the Holy Roman Empire. Rome, instead of Constantinople, might be to-day the capital of the Ottoman Empire, and the states of Europe might share the fate of the once highly civilized and Christian provinces of the East, where now the cry of massacred Armenians and of enslaved and outraged womankind falls upon merciless ears. Gibbon well says that instead of the Bible, "perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelations of Mahomet."[2]

H. M. Dadourian of Yale College, estimates the recent massacres of Christians by Mohammedan fanaticism as follows: A. D. 1822, 50,000 Greeks; A. D. 1850, 10,000 Nestorians and Armenians; A. D. 1860, 11,000 Maronites and Syrians; A. D. 1876, 10,000 Bulgarians; A. D. 1894-96, 100,000 Armenians; A. D. 1909, 23,000 Armenians. "Only a native of Tur-

[2] "Decline and Fall," Vol. 2, Ch. 13.

key," he says, "can have any adequate idea of the sufferings which the helpless Christians had to endure during the intervals between massacres." We may trust that the victorious war of the Balkan allies (1912) will make Turkish misrule no longer possible in even the farthest corner of Europe.

Crusades. In the wars with the threatening hosts of Mohammedanism, which developed into the Crusades, the Popes were ever at the head of Christian Europe, holding together the leaders and encouraging the people. The eloquence of Pope Urban II at Clermont (1095), endorsed the enthusiastic "God wills it," of Peter the Hermit, and sent Godfrey de Bouillon and his companions to the relief of Jerusalem. When the Church converted and the Empire absorbed the fierce Magyars, who were themselves long a terror to the civilized nations, this warlike people were thus turned into the valiant defenders of the eastern door of Europe. Church and state cooperated at Belgrade and Vienna. The Cardinal Julian commanded with the splendid Hunyady, the Christian allies that routed the Turks at Sophia. Later the Polish King Sobieski joined the forces of his personal and national rival, the Emperor Leopold of Austria, in the last defense of Vienna, only through the influence of the papal legate and as a Christian prince. To the foresight and energy of Pope Pius V, was due the supreme victory of the Christians over the Turks at Lepanto, A. D. 1571, which crushed forever, it is to be hoped, their menace to Europe.

Effects of Crusades. Incidentally the Crusades benefited Europe by making its nations better acquainted with each other, as well as with the more Oriental peoples. While they gave experience and promoted solidarity, they increased knowledge of both letters and science, and opened up a splendid

commerce. A fine moral effect was the turning the minds of men from their petty personal and local feuds, to the grand ideas of united Christendom defending its homes, its civilization and its religion. Again the orders of knighthood developed the spirit of chivalry with its noble ideals and its lessons of self-restraint. One of the dreams of Columbus was to rescue the Holy Sepulcher and deliver Jerusalem with the gold which he hoped to find in his discoveries.

The Church gained in influence through the part she took in the Crusades. She found herself the natural leader in a movement that engaged the nations for centuries. To the Popes, as the head of the Christian family, more than to any other influence, may we be grateful that the Crescent did not supplant the Cross on the dome of St. Peter's in the Capital of the West, as it did (1453) on the towers of Santa Sophia, in the eastern capital of Constantine, where it remains to this day.

CHAPTER XXIII

76. THE MONASTERIES OF THE MIDDLE AGES.

The promotion of civilization among our ancestors called for the efforts of many men, working not single-handed, but united in obedience to a great plan and in denial of selfish and merely personal ends for the sake of its accomplishment. Hence much of the activity of the Church during the development of the nations, expressed itself through the monastic institutions. The missionary center of the dark ages grew into the school and town of the middle ages and the university of the renaissance.

St. Benedict. The patriarch of the western monks is St. Benedict. The monastery of Monte Cassino, near Naples, founded by him in 529, is to this day, what it has been through the intervening fourteen centuries, a home of science and virtue, a nursery of cultured scholars and pious apostles. Monte Cassino is a type of the 37,000 houses counted by this order in the height of its useful and zealous labors. The rule framed by Benedict is well called a masterpiece of wisdom and prudence. Its few and simple precepts are well calculated to train men in detachment from worldliness and in Christian perfection through the evangelical counsels. As Longfellow says:

> "He founded here his convent and his rule
> Of prayer and work, and counted work as prayer.
> The pen became a clarion, and his school
> Flamed like a beacon in the midnight air."

Irish Monks. The monasteries of Ireland, famous from the days of St. Patrick, won for her the name of the "Isle of Sages and Saints." Through the seventh, eighth and ninth centuries her institutions of men and women were the most illustrious seats of learning in the west. From these nurseries came the Irish missionaries who made all Europe their spiritual debtor. To the monastic schools of Ireland flocked students from Germany, Gaul, Scotland and England. St. Aldheim, whom King Alfred called the prince of English poets, writes that students went over from England "numerous as bees." These schools were famous for their Greek as well as for their Latin classics, and philosophy and theology. Students were taught and boarded free of cost, and imbibed the virtue and culture that made many of them celebrated as scholars and saints. Outside their own country the Irish maintained 13 monasteries in Scotland, 7 in France, 12 in Armoric Gaul, 7 in Lotharingia, 11 in Burgundy, 9 in Belgium, 10 in Alsatia, 16 in Bavaria, 15 in Rhetia, Helvetia and Suevia, besides others beyond the Rhine.[1]

Work of the Monks. The monks included laymen as well as priests. They must be poor and support themselves by the labor of their hands. They must work and pray. Towns all over Europe trace their origin to the monastic centers of the early missionaries. The monastery was the school of religion for all, since each must know and serve God. While the monks preached the Gospel, they also drained the swamps, cleared the forests, tilled the soil and exercised the industrial arts. Dressed in the rude garb of the country, the monks thus gave to the natives who settled around them an object lesson in the method and dignity of labor; while their example of prayer and self-restraint

[1] Thebaud: The Irish Race.

taught the conquest of self and the union of the humblest lives with God.

Their Schools. The monastery like the cathedral was the public school of letters for all who could be so trained. The divine fire of knowledge was entrusted to the keeping of the more promising youths, who in turn would transmit it to the next generation. Such a one was the illustrious Venerable Bede, the first historian of England, who toiled in his monastery for fifty years and died (735) dictating his translation of the Gospel. The art of printing was not discovered till the 15th century. Throughout those long ages, every book was written out by hand; and generally with an elegance of art which makes those illuminated parchments the glory of the modern libraries fortunate enough to possess them. In monastery and convent the scriptorium or writing-room, for the multiplication and preservation of manuscripts, was the scene of a labor as exhausting to the faithful toiler as it has been beneficial to posterity. To the monastic love of learning we are indebted for the preservation, in the face of so many adverse circumstances, of the Bible and the treasures of early Christian and classical literature that link us with a glorious antiquity and make us the inheritors of its riches: as well as for the historical annals, the poetry, the philosophy and theology of the Middle Ages. For centuries the monks were the principal teachers of art and science. Charlemagne brought the British monk Alcuin to preside over his Palatine school. Ever marching at the head of the fast advancing civilization, these Christian schools were the beginning of the great Universities.

Their Great Monument. The Middle Ages are dark ages only for those who are ignorant of them. Scholars wax enthusiastic over them in proportion

to the thoroughness with which they have studied their history. Montalembert in his "Monks of the West," does not raise a monument to their achievements, but shows that our own civilization is their great monument. In the old fable, the little wren is the king of all the birds. It reaches the highest height. It did so, however, not by itself, but because in the test it perched itself upon the head of the eagle and was lifted to the clouds by the giant bird upon whose mighty crest its own insignificant feet rested. If in many things we are superior to our ancestors of the past ages, we do well gratefully to remember that it is largely because we stand on the shoulders of giants whose genius and toil prepared our way and made possible our condition.

While the inheritance of the centuries may give to us a more favorable environment, it may well be asked what age has produced more excellent educators than Alcuin, Venerable Bede, St. Bruno, Scotus Erigena, Roscelin; or bishops more admirable than Hildebrand, Anselm, Lanfranc, Dunstan; or kings more worthy than Alfred the Great, St. Edward, Canute, Charlemagne, the greater leaders of the middle period of the Middle Ages.

Tributes. Edmund Burke writes of those days: "To the spirit of the Catholic Church and to the monks of the Middle Ages, Europe is mainly indebted for her present civilization." Mrs. Jameson says: "But for the monks, liberty, literature and science had been extinguished." "It is evident," says Leibnitz, "that both books and literature have been preserved by the monasteries." James Whitney writes: "The power of the mediæval world lay partly in the loftiness of its ideals, partly in the strength of its institutions. No age ever showed in individual lives a keener sense of duty or a greater readiness for self-sacrifice. The ideals of the lives of

the mendicant friars, the greater bishops and the simple parish priests, could hardly be surpassed."

"Hume and Robertson," says Goldwin Smith, "have long been consigned to disgrace for their want of accurate erudition, especially in relation to the Middle Ages, which to them were merely the Dark Ages: while to the mediævalist of our day they appear to be special ages of light." In his introduction to the Dark Ages, Maitland speaks of monasteries "as a quiet and religious refuge for helpless infancy and old age, a shelter of respectable sympathy for the orphan maiden and the desolate widow; as central points whence agriculture was to spread over bleak hills and barren downs and marshy plains, and deal bread to millions perishing with hunger and its pestilential train; as repositories of the learning which then was, and well-springs of the learning which was to be; as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise and every hand that could execute; as the nucleus of the city, which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral."

CHAPTER XXIV

CULTURE OF THE MIDDLE AGES

77. THE BOOK OF THE WORDS.

The Renaissance signifies commonly the rebirth of Greek tastes and ideas in western Europe, through the Greeks who fled from the east after the fall of Constantinople into the hands of the Turks in 1453. To this Greek influence is sometimes erroneously credited all the artistic and literary glory that marked the close of the Middle Ages. The history of the thirteenth and fourteenth centuries reveals, on the contrary, that our culture is truly the development of the influences which had been long and steadily at work. After the patient preparation of winter, the tree suddenly puts forth its bright blossoms. So the labor of the earlier and humbler periods of the Middle Ages, at last burst forth with their natural flowers of fruit in the spring of the thirteenth century. Indeed so much is the thirteenth century—in the middle of the Middle Ages, and over 200 years before the fall of Constantinople,—a golden age, that many others with Matthew Arnold, consider it the greatest and most interesting period in the history of Christianity after its primitive days. The thirteenth century grew out of the centuries that preceded it: and the fourteenth and fifteenth were impossible without the thirteenth.

Religion Its Inspiration. Permeating the whole century as its breath of its life, is the Christian religion. It came into the lives of the lowliest people through the ministry of the mendicant friars. In the Universities it joined with the dialectics of Aristotle to form the Christian philosophy of Thomas of Aquin and the other sons of St. Dominic. The mysticism of St. Francis of Assisi is its worthy practice in life. The Gothic Cathedral is its expression in stone. The painting of Cimabue, the marbles of Giotto, the poetry of Dante, are inspirations of religion. The age was glorified by great and saintly men on the thrones of Church and State, as well as in the cloister and the school.

Ruskin says that the proper estimation of the accomplishment of a period in human history can only be obtained by the careful study of three books, the Book of the Words, the Book of the Deeds, the Book of the Arts. Under these heads we need only to indicate the men and movements of the 13th century and the years close to it, and their influence bearing fruit through the 14th and 15th centuries, to see the glorious civilization of Catholic Christendom at the end of the Middle Ages and the dawn of our modern times.

Literature. This period heard the lyrics of Petrarch in Italy, of the Troubadors and Trouveres of France, the Minnesingers and Mastersingers of Germany. Its poets christened their old folk-lore songs. From it come to us the Nibelungen-lied and the Gudrun, the Golden Legends, the legends of Arthur and the Round Table, of Percival and the Holy Grail.[1] Spain then created the romance of the "Cid"; France the "Romance of the Rose"; Germany the tales of "Reynard the Fox."

Meanwhile the religious poets sang the sorrows of

[1] Used by Wagner, Longfellow, Tennyson, etc.

Christ and his holy mother in the plaintive "Stabat Mater"; or the terrible majesty of the last judgment in the "Dies Iræ." Oftener with the note of joyous life which marks the art of that virile age, they sang triumphantly the "Pange Lingua Gloriosi," "Paschali Jubilo," "Sacris Solemniis." Again they sang reverently "Veni Sancte Spiritus," "Adoro Te Devote," "Jerusalem the Golden"; or praised the good God of all creatures with St. Francis in his "Canticle of the Sun." After seven hundred years all of these works live as literature.

Dante. As the fitting crown of a glorious century, Italy, in 1265, brought forth Dante Alighieri, one of the few supreme poets of all time. This poet, whom posterity classes with Homer and Shakespeare, aspired to rank only with certain of his forgotten contemporaries who thus indirectly reveal the culture of their day. In his "Divina Commedia" Dante immortalizes the genius of his age; sums up its philosophy; reflects its art and poetry, its strifes and loves, its conscious power and its divine ideals.

Dante was conscious of the influence of the mendicant orders that sprung up in his day, and pays to their founders the tribute of sanctity which the world has not ceased to repeat.

"L'un (Francis of Assisi) fu tutto Serafico in ardore,
L'Altro (St. Dominic) per sapienza in terre fue,
Di Cherubico luce uno splendore."

The Universities. By the twelfth and thirteenth centuries the greater monastic and cathedral schools were developing into our universities. Many of the greatest institutions of higher learning have preserved through the seven intervening centuries, not only their names, but with little modification

their original constitutions, which have been the models for all later schools of higher education.

The University of Paris grew up around the old cathedral school. Its Latin Quarter beneath the shadow of Notre Dame still boasts of the college founded in 1250, for poor students, by Robert de Sorbonne, chaplain of St. Louis. While maintaining faculties in all the professions as well as in the liberal arts, Paris was preëminent in philosophy and theology, Salerno in medicine, Bologna in law. Oxford cultivated theology and the liberal arts and grew out of monastic schools going back to the days of Alfred.

The early Universities received their charters from the Pope, and with them his protection and assistance. To enumerate these foundations of the 13th, 14th and 15th centuries will bear witness to the culture fostered by the Church in every land; for nothing can indicate better the character and civilization of an age than its schools. What these schools taught is revealed by the deeds, the art and the letters which their age has left. In his inaugural address as president of Aberdeen University, Thomas Huxley said of these mediæval schools: "I doubt if the curriculum of any modern university shows so clear and generous a comprehension of what is meant by culture as this old Trivium and Quadrivium does."

A. D. 1200-1300. The 13th century saw the chartering of the following great Universities, several of which date their character as General Schools to the previous century: Salerno, Paris, Bologna, Orleans, Modena, Reggio, Villanova, Vicenza, 1204; Palencia, 1214; Arezzo, 1215; Padua, 1222; Naples, 1225; Vercelli, 1228; Toulouse, 1233; Salamanca, 1243; Piacenza, 1248; Oxford, 1249; Seville, 1254;

Cambridge, 1257; Perugia, 1276; Montpellier, 1289; Lerida, 1300; Lyons, 1300.

A. D. 1300-1400. The 14th century added the following Universities: Rome, 1303; Avignon, 1303; Angers, 1305; Coimbra (Lisbon), 1309; Treviso, 1318; Florence, 1320; Dublin, 1320; Cahors, 1332; Grenoble, 1339; Pisa, 1343; Prague (Bohemia), 1347; Valladolid, 1346; Sienna, 1357; Huesca, 1354; Pavia, 1361; Cracow (Poland), 1364; Vienna, 1364; Orange, 1365; Erfurt, 1376; Heidelberg, 1385; Cologne, 1388; Ferrara, 1391; Palermo, 1394.

A. D. 1400-1500. The 15th century inaugurated more great Universities: Ingolstadt, 1401; Wuerzburg, 1403; Turin, 1405; Leipsic, 1409; Aix, 1409; Valencia, 1410; St. Andrews (Scotland), 1411; Rostosk, 1419; Cremona, 1413; Louvain, 1426; Portiers, 1431; Caen, 1437; Bordeaux, 1441; Treves, 1450; Glasgow, 1450; Valence, 1452; Freiburg, 1455; Greifswalde, 1456; Basle, 1459; Nantes, 1463; Bourges, 1465; Ofen (Buda), 1465; Presburg, 1467; Saragossa, 1474; Mainz, 1476; Tubingen, 1477; Upsala (Sweden), 1477; Copenhagen, 1479; Avila, 1482; Aberdeen, 1494; Alcala, 1499.

Doctors and Saints. Universities sprang up and multiplied because there were great men to hear whom students were drawn in thousands. They discussed the problems that ever concern mankind: human life and destiny and relations. But like Plato, Augustine and the other great philosophers, they discussed these questions in such a way that their thoughts still fascinate the deepest minds. Oxford and Paris Universities are said to have had as many as 30,000 students at one time.

The Golden Age of Athanasius and Augustine returned in the genius of the scholastics. A permanent place in the history of culture belongs to Abelard, St. Bernard, Robert Pulleyne, Peter Lombard,

John of Salisbury, Albertus Magnus, Richard and Hugo of St. Victor, to the English Franciscans Alexander of Hales and Dun Scotus, Vincent of Beauvais the cyclopædist of his age, and to its great doctors of law, Raymond of Pennafort, Gratian and Irnerius of Bologna. After centuries of time the Franciscan Bonaventura is still the Seraphic doctor. His Oxford brother, Roger Bacon, who studied the book of Nature, as well as Revelation, is honored by his fellow scientists, who use his magnifying glass. The writings of St. Thomas of Aquin, who grappled with every possible difficulty which the keenest mind could bring against the Christian religion, and set his theology in the strong frame work of the Aristotelian philosophy, leave him still the "Angel of the Schools." The "Imitation of Christ" of Thomas à Kempis, who came a little later, but came to stay forever, has held a place in thoughtful minds second only to the Gospels.

78. THE BOOK OF THE DEEDS.

The men and women whom an age reveals as its leaders are an indication of its greatness or its pettiness. The dawn of the period of which we speak, saw upon the thrones of Europe Frederick Barbarossa, Rudolf of Hapsburg, Philip Augustus, Richard the Lion Hearted, Louis IX, the royal saint of France. Blanche of Castile and Elizabeth of Hungary, saintly queens of the court, Clare of Assisi, queenly saint of the cloister, mark the dignity of woman at the time and foreshadowed Catherine of Siena, Joan of Arc and Isabella of Spain.

On the papal throne, during the thirteenth century alone, sat the truly great Innocent III, the scientist John XXI, the patron of learning Honorius IV, the humble St. Celestine V, and the misunder-

stood genius, Boniface VIII. There were great men also on the episcopal thrones. The bishops rightly chosen from the ranks of the clergy for their superior ability, were generally scions of the common people. The elevation of such natural leaders to influence, even to the more than royal power of the papal chair, fostered democracy, curbed tyranny, encouraged the hopes and protected the rights of the people.

Magna Charta. One of these bishops was Stephen Langton, Archbishop of Canterbury. His predecessor, St. Thomas à Becket, had been murdered at the altar by the villains of Henry II, for his opposition to the king's trampling on law-given and time-honored English rights. Langton was destined to wrest successfully from the grandson of Henry, that incomparable document, the Magna Charta of constitutional liberties. This charter framed in the thirteenth century by the Catholic Archbishop and Barons of England, with its rights of Habeas Corpus and trial by jury, its principle of "no taxation without representation," and its practical death-blow to arbitrary power in kings, is the greatest bulwark of civil liberty, the cornerstone of constitutional government in England, and the foundation of American constitutional freedom.

The historian Green, speaking of Langton upon his return to his native land after his consecration by Pope Innocent III, says, "From the moment he landed in England he assumed the constitutional position of the Primate, as champion of the old English customs and law, against the personal despotism of the kings." Acting under his counsel the barons extorted from King John, at Runnymede, in 1215, the Great Charter. Says Hallam: "Two great men, the pillars of the Church and State, may be considered as entitled beyond the rest, to the

glory of the monument, Stephen Langton, Archbishop of Canterbury, and William Earl of Pembroke. To their temperate zeal for legal government, England was indebted during that critical period, for the greatest blessing that patriotic statesmen could confer: the establishment of civil liberty upon an immovable basis, and the preservation of national independence under the ancient line of sovereigns which rasher men were about to exchange for the dominion of France."

Three World Discoverers. When the year 1400 began to unroll the secrets of a new century, little possible it seemed that its scroll was to reveal three men, whose names would be written immortally in the book of deeds, as world discoverers. These men were Copernicus, who revealed the astronomical world in the system which bears his name: Gutenberg, who opened up the larger world of letters, made possible by the printing press: Columbus, who gave us the mighty world of the western hemisphere. No word need be said about the grandeur of these discoveries.

Copernicus. All of these world-compelling giants were devout sons of the Church and were encouraged in their enterprises by the generous patronage of noble Catholic rulers. The Polish Copernicus, born in 1473, was a priest as well as an astronomer. After teaching in the University of Rome, the cosmopolitan and catholic city which knows genius but not nationality, he retired on a benefice provided for him by Pope Paul III.

Gutenberg. The German Gutenberg, who invented his printing press about 1438, and in 1450 was able to run off quarto copies of the whole Bible, enjoyed the friendship of Adolph, Archbishop of Mayence, who gave the struggling genius the very practical encouragement of a pension.

The love of learning which in the past had led the Church to count the copying of manuscripts part of the monastery's work, now multiplied books of literature, science, history and religion by means of the printing press. The Vatican Library, in rare books and manuscripts, the richest in the world, was refounded by Pope Nicholas V. A little later Leo X was scouring all Europe for manuscripts of history and the classics, to add to its treasuries and publish to the world. A single corridor of this library, which with the vatican galleries of art makes up most of the papal palace, is almost a quarter of a mile in length. It is the enlightened policy of the Church to leave all the treasures of the Vatican Library freely open to the world, and to secure the most learned scholars as curators of this greatest mine of history. Leo XIII, who in throwing open even its secret archives containing centuries of diplomatic correspondence with governments, gave stimulus to the scientific writing of history and example to all rulers, wrote that the first law of historical writing should be, to fear to state error and not to fear to state the truth.

Columbus. The Italian Columbus, born at Genoa in 1436, probably learned at the University of Pavia the new theories of the roundness of the earth, as well as astronomy, mathematics and geography. Through the years of disappointment, when his plans were neglected at the courts to which he applied for help, Columbus was buoyed up with the pious belief that Heaven had destined him to plant the banner of the cross on the unknown shores of which he dreamed.

Leaving his own country and making his way to Spain, Columbus stopped to beg bread and water for his son at the Franciscan convent of La Rabida. This day was the turning point of his life. The su-

perior, Father Juan Perez de Marchena, who had been the confessor of Queen Isabella, appreciated the grandeur of the wayfarer's ideas and henceforth exerted every influence to obtain the required aid from the court of Ferdinand and Isabella. The war of Spain with the Moors made the risk of money difficult at the time. In the years that Columbus had still to wait, he found warm friends who actively favored his enterprise, not only in the faithful Franciscans, but in the great Dominican Deza, the Archbishop of Toledo, the confessor Talavera and other ecclesiastics who had sat in judgment of his plans in the Council of Granada.

Isabella the Catholic. When Columbus, weary with waiting, had actually left Granada in despair, Father Santangel pleaded successfully with Isabella to accede to the plans of the inspired navigator and found the enterprise with her own means. Isabella the Catholic pledged herself to sell her own crown jewels, if need be, to secure sufficient money for the voyage. Thus the Queen, whom Irving describes as one of the purest and most beautiful characters in the pages of history, by her generosity, won for herself an immortal crown of fame, and added a new glory to heroic womankind. The vision of Columbus began to be realized.

79. THE BOOK OF THE ARTS.

Thousands of tourists from every civilized land journey continually from city to city of Italy and France and Spain and England and the Rhineland, as pilgrims might wander from shrine to shrine, to pay the tribute of unceasing admiration to the cathedrals, domes, spires, the marvelous creations of painting and sculpture and architecture, which make the golden age of Christian philosophy and theology

—the centuries of the schoolmen and universities, likewise the golden age of Christian art. The art of a country is the revelation of its ideals and a measure of its civilization. Not her heroes, but art made Greece immortal. The art of the 13th, 14th and 15th centuries, as well as the scholastic and social achievements of those times, is evidence that the close of the middle ages was a period of very high culture and civilization.

Architecture. The Neo-Germanic style of architecture created by the Christian religion, and called Gothic, with all its lines thrown upward, so as to lead the eye toward heaven, its tall clustered pillars and broken arches guiding the senses from the earth, is found in its perfection in the 13th century. Within a few generations were created most of those unparalleled temples whose immensity of mass, whose beauty and individuality of chiseled detail, no pen can describe; which in our day the most powerful states would hardly think of attempting, but which, stimulated by the inspiration of religion, and impelled by a generous devotion, single cities united in Christian faith and civic pride, then courageously undertook and triumphantly completed.

Gothic Cathedrals. Then France builded the Cathedrals of Amiens (1228); Rheims (1232); Rouen (1220); Beauvais (1250); and a host besides; dedicated the glory of Chartres (1260), after 150 years of work; at Paris reared St. Denis, the royal mausoleum, and La Sainte Chapelle, and the towers of Notre Dame (1163-1223), still the most noble pile in the city of splendid monuments. Then England builded her greatest Cathedrals, including Salisbury (1220); York (1227); Ely (1235); Durham (1212); Canterbury (1175); and the present Westminster Abbey (1247). Spain began the Cathedrals of Toledo and Burgos in 1228. Belgium then builded St.

Gudule's Church at Brussels (1226) and the glorious Dunes (1214-1262). In distant Norway, Throndhjem raised its Cathedral which remains to this day the most solid and imposing monument on the Scandinavian peninsula. At the same period, Germany reared the Church of Our Lady at Treves (1227); of St. Elizabeth at Marburg (1255); and the Gothic trilogy of the Rhine, the Cathedrals of Strasburg, Freiburg, and indescribable Cologne (1248).

Italian Domes. The Italians based their architecture on the old Roman forms with which they were familiar, and whose horizontal lines and round arches accorded with the environment of their bright and beautiful country. But they also looked upward. They created the dome. The pagans had built such circular temples on the ground. The dome elevated far above the earth, is one of the sublimest conceptions of architecture. The first great dome was built by Brunelleschi over the Cathedral of Florence. Later Michael Angelo said: "I will raise the Pantheon in the air, to be the canopy of the altar of Jesus Christ": and a fane vaster than the structure of Agrippa towers over Rome in the dome of St. Peter's.

Tuscany. Tuscany, the cradle of so much that has been greatest and most beautiful in Italy, consecrated in 1118 the Cathedral of Pisa, "a cross of chiseled flowers"; and in 1153 its Baptistery, whose lines are as harmonious as the music of its echo. Giovanni Pisano began the Cathedral of Orvieto in 1285. Andrea Pisano, in 1336, made for the Baptistery of Florence, the first of the bronze doors whose companions by Ghiberti, Michael Angeló said were worthy to be the gates of Paradise. Florence in 1294 began her Church of Santa Croce, the mausoleum in which she has placed the tombs and monuments of some of her greater sons, including Dante, the prince of poets; Michael Angelo, the prince of artists; Gali-

leo, the prince of scientists. In 1296 was begun the lovely Cathedral of Florence, with its dome and the matchless campanile of which Longfellow sings:

"In the old Tuscan town stands Giotto's tower,
The lily of Florence, blossoming in stone,
A vision, a delight, and a desire,
The builder's perfect and centennial flower,
That in the night of ages bloomed (and not) alone."

Milan. The Cathedral of Milan, that miracle of glistening white marble, was begun in 1386. It is 500 feet long, by 288 feet wide; and the principal one of its hundred pinnacles rises to a height of 400 feet. It is adorned with several thousand marble statues, every sculptor deeming it an honor to fill one of the innumerable niches that cover the exterior walls, and crown and fret the spires. Campione, the architect who designed this marvelous fane more than 500 years ago, spent half a century on its plans, and the succeeding Archbishops of Milan have spent more than half a millennium on its completion.

Awed by the majesty of Milan, the humor of Mark Twain gives place to the deeper feelings of admiration and reverence. "At last," he writes, "a forest of graceful needles shimmering in the amber sunlight, rose slowly above the pigmy house-tops, as one sometimes sees, in the far horizon, a gilded and pinnacled mass of clouds lift itself above the waste of waves at sea. The Cathedral! We knew it in a moment.

"Half of that night and all of the next day, this architectural autocrat was our sole object of interest. What a wonder it is! So grand, so solemn, so vast! And yet so delicate, so airy, so graceful! A very world of solid weight; and yet it seems in the soft moonlight only a fair delusion of frost-work that might vanish with a breath! How sharply its

pinnacled angles and its wilderness of spires were cut against the sky, and how richly their shadows fell upon the snowy roof! It was a vision! A miracle! An anthem sung in stone, a poem wrought in marble!

"Howsoever you look at the great Cathedral, it is noble, it is beautiful! Wherever you stand in Milan, or within seven miles of Milan, it is visible; and when it is visible, no other object can chain your whole attention. Leave your eyes unfettered by your will but a single instant and they will surely turn to seek it. It is the first thing you look for when you rise in the morning, and the last your lingering gaze rests upon at night. Surely, it must be the princeliest creation that ever brain of man conceived.

"They say the Cathedral of Milan is second only to St. Peter's at Rome. I cannot understand how it can be second to anything made by human hands. How surely in some future day, when the memory of it shall have lost its vividness, shall we half believe we have seen it in a wonderful dream, but never with waking eyes."

Rome. More than a century after Milan, more than two centuries after Florence had reared their cathedrals, Rome felt it necessary to replace the old St. Peter's Church which had crowned the Vatican hill since the days of Constantine. It must be a world Cathedral, the offering of the nations, the symbol of the faith of Christendom. Michael Angelo, to whom was entrusted the task of surpassing the unequaled creations of the two centuries before him, had at last an idea—shall we say with Victor Hugo, of despair. That Titan of art piled the Pantheon on the Parthenon and made the new St. Peter's. Each century since has its copy of St. Peter's. London has it in St. Paul's, whose grandeur only emphasizes

the unequaled greatness of the Roman basilica. The United States has in the cupola of our Capitol, the worthiest counterpart of the master dome. But there is only one St. Peter's, the "signature of the giant artist at the bottom of the colossal register of stone."

St. Peter's. Dates and dimensions cannot convey any proper conception of the grandeur of design and the beauty of detail of the old cathedrals, which make of every thoughtful visitor a reverent lover of the mingled culture, piety and virility of the ages which produced them. Their size startles us. The Duomo of Florence can accommodate 25,000; the Cathedral of Milan, 40,000; St. Peter's at Rome, 60,000.

But what impression of this domed Cathedral on the Tiber, with its marble walls encrusted with the priceless sculptures of Michael Angelo, Bernini and Canova; and preserving in perfect mosaics the masterpieces of Raphael, Guido Reni and Domenichino; with its divine harmony of proportion stealing away the appearance of unwonted size—to say that it is 700 feet, or over an eighth of a mile long, its triple transepts 450 feet wide, its nave 150 feet high; that its cupola rises still 300 feet above the roof, is 630 feet in circumference and supported by piers 234 feet around; that the graceful baldacchino which canopies the altar table is 95 feet high, the pen of the mosaic evangelist is 6 feet long, the pretty cherubs round the holy-water font are mighty giants; that some 700 pillars support the arches of this temple and its immense exterior colonnades whose arms open out mightily, yet gracefully as a mother's, to welcome the world! No figures nor words can compass this grandest temple that man has raised to the glory of God.

Worthy leaders of their age and deserving of the

world's grateful admiration were those Popes, Nicholas V, Julius II, Leo X, whose enlightened culture and energetic will could recognize and foster the genius of Bramante, Raphael, Michael Angelo, and preserve it incarnate in St. Peter's and the Vatican.

Painting. The Christian religion has influenced painting from the beginning. The paintings found on the walls of the Catacombs have a beauty, in spite of technical defects. The higher life gave a higher art. Christ and His immaculate Mother are the ideals of tragic heroism and divine love. The contemplation of these models taught the subordination of sensual to moral beauty. It could no longer be the artist's aim to paint merely a finely formed body, but a body ennobled and spiritualized by a generous and sympathetic soul. The wedding of technical perfection and Christian faith made the close of the Middle Ages the golden age of the painter's art.

Genius Inspired by Faith. "By the grace of God," decreed the Siennese painters in 1355, "we are to rule men, being manifestors of the things worked by virtue and by holy faith." "We aim," said Buffalmacco, "to make saints by our frescoes and pictures and to make men more devout and holy." Cennini in his "Treatise on Painting," insists on the moral discipline required to form the artist, who must abstain from sinful indulgence, learn self-restraint, love abstinence and solitude, and frequent confession and the Sacrament of Holy Communion, that being holy, he may be a teacher of holiness. He teaches the use of good colors as a religious duty, saying that if the painter be underpaid, "God and Our Lady will reward him in body and soul."

Fra Lippo Dalmasio, the Carmelite monk, never painted a religious subject save with prayer and fasting; and so great was his success that Guido Reni

could not contemplate his pictures of the Blessed Virgin without falling into a kind of ecstasy. He refused to take money, but painted solely for the love of God and the Blessed Mother.

Fra Angelico painted Christ and Mary only on his knees; and the Crucifixion, blinded with tears. All men have agreed to call him Angel and Blessed. In his Virgin we behold the very chastity of heaven; and of his angels Michael Angelo said that no man could paint them who had not seen them in some higher world. Faith and love inspired Fra Angelico, and one who drank from fountains less pure and deep could not have unveiled to mortal eyes such celestial loveliness.

So, in faith, with religious sincerity, without thought of gold or sordid motive, worked those Old Masters, caring not to please the vicious taste of an ignorant public, but only to approve themselves to Him who is the great and eternal artist.

The Old Masters. To enumerate the immortal names of the old masters and the date of their birth will reveal to the cultured reader how the flower of civilization, planted by the Church in the dark ages of the fall of the ancient empire and the migration of the new nations, and fostered with infinite toil through the Middle Ages, blossomed with matchless beauty in the Catholic days long before the sixteenth century.

Cimabue, born A. D. 1240; Giotto, 1276; Simone-Martini, 1283; Taddeo-Gaddi, 1300; Gentile da Fabrino, 1370; Donatello, 1386; Fra Angelico, 1387; Luca della Robbia, 1400; Fra Filippo Lippi, 1412; Gozzoli, 1424; Bellini, 1428; Mantegna, 1430; Melozzo da Forli, 1438; Andrea della Robbia, 1444; Perugino, 1446; Botticelli, 1447; Ghirlandajo, 1449; Leonardo da Vinci, 1452; Francia, 1450; Carpaccio, 1450; Penturicchio, 1454; Credi, 1459; Filippino Lippi, 1460;

Fra Bartolommeo, 1469; Albertinalli, 1474; Pacchiarotto, 1474; Michael Angelo Buonarroti, 1475; Palma Vecchio, 1475; Luini, 1475; Puligo, 1475; Granacci, 1477; Sodoma, 1477; Titian, 1477; Giorgione, 1477; Lorenzo Lotto, 1480; Raphael Santi, 1483; Piombo, 1485; Andrea del Sarto, 1486; Giulio Romano, 1492; Correggio, 1494.

These were the older Italian Masters. With them worked, less skillfully perhaps, but not less lovingly, the old German, French and English guilds of artists, who, under their masters, sculptured endlessly the portals and towers of their Gothic fanes, and carved patiently their choir stalls, and painted into very life their altar-pieces and windows.

In the coming years their artistic and Catholic traditions were shared and preserved by Ribera, Velazquez and Murillo in Spain; by Durer and the Holbeins in Germany; by Poussin and Mignard in France; by Van Eyk and Rubens in Flanders; and by Guido Reni, Tintoretto, Allori, Paulo Veronese, Domenichino, Strozzi, Sassoferrato, Salvator Rosa, Carlo Dolci, who, with many other names of highest power, have made Catholic Italy "the consecrated land of poetry and of song, the home of beauty and of all loveliness, the native country of the soul."

CHAPTER XXV

THE CHURCH AND MODERN TIMES

80. FRUIT OF A THOUSAND YEARS.

The year 1500 is taken to mark the division between the Middle Ages and Modern Times. What the Middle Ages accomplished in the thousand years from the fall of the Roman Empire in 476, to the discovery of America in 1492, is best realized when we recall the barbarous hordes of the fifth century, Goths, Alans, Huns, Franks, Teutons and Celts, struggling amid blood and ruin for the provinces of the fallen empire, and compare them with their descendants of the elegant Renaissance. Before the dawn of the sixteenth century Europe enjoyed a degree of civilization which received little addition till the scientific discoveries of the nineteenth century. Macaulay wrote in 1827: "We doubt whether any country of Europe, our own perhaps excepted, has at the present time reached so high a point of wealth and civilization, as some parts of Italy attained four hundred years ago."

Before A. D. 1500. The nations from Iceland to Italy had been converted to Christianity. How much this means is almost beyond thought. It was not merely that some individuals were Christians. The public life and institutions, the atmosphere, were Christian. All Europe observed the Christian Sunday. Christian marriage consecrated every

home. Christian morals were accepted as the ideals and standards of life. The civilized world dated time from the birth of Christ. The nations found common ground and union in their Christian faith. In years to come men might effect changes in the form of local church government, or of some theological doctrine. Such changes would presuppose the great work accomplished once and forever. That work of making Europe Christian was the work, through these long years, of the Catholic Church.

The monastic schools had grown into powerful universities. A new architecture had been created. The great cathedrals were already venerable with years. Gunpowder had revolutionized warfare. The mariner's compass encouraged exploration. Magna Charta secured English liberty. Dissection increased medical knowledge. Sculpture rivaled the days of ancient Greece, while painting had reached a height attained neither before nor since. The telescope endorsed the Copernican astronomy. The magnifying glass aided scientific observation. The printing press spread broadcast the ancient classics, the poetry of Dante and Chaucer, vernacular translations of the Bible, as well as engravings of the master artists. Vasco da Gama had rounded the Cape of Good Hope and found the sea-route to India. America had been discovered. Missionaries and explorers had followed Columbus to the new world. All this was before the year 1500.

Sixteenth Century. The sixteenth century was destined to be one of revolution in the old world and of splendid achievement in the new. In Europe it was the transition period from feudalism to monarchy. The flood-tide of political change carried with it the religious revolution. In the so-called Reformation, the century was to witness the disrup-

tion of the peace and unity in the hitherto united body of Christians and a great secession from the Church. In America and Asia it was a period of missionary activity unequaled since the days of St. Paul or St. Patrick; an activity which displayed the vitality of the Church and added to her numbers more than were lost in the religious revolutions of Europe.

Catholic Missions. The discovery of America in 1492, the finding of a sea-route to India in 1498, the circumnavigation of the globe by Magellan and del Cano a few years later, opened new and promising fields for apostolic zeal. The men sent by Catholic Portugal and Spain in search of unknown lands, were often as desirous of extending the dominion of Christ's kingdom on earth, as of enlarging the domains of their nations. On their numerous voyages they were accompanied by zealous missionaries whose supreme ambition was the conversion of the pagan peoples, they should visit, to the light of the Gospel.

Under Portuguese auspices, Dominican friars opened a mission on the Congo in western Africa, about 1491. In the far east, St. Francis Xavier (1506-1552) merited the title "Apostle of India and Japan." In the Philippine Islands, Christianity achieved an almost complete triumph over paganism. In the exploration of the continent found by Columbus, children of the Church played a glorious part, both as explorers and as missionaries. With the flag of the Catholic King went the Cross of Jesus Christ. Columbus named the first land of the new world upon which he set foot, San Salvador, Holy Savior, in honor of His Divine Majesty Jesus Christ. He planted a cross on the shore and knelt in thanksgiving to God. This was October 12, 1492. Twelve priests and a bishop accompanied Columbus on his

second voyage, and consecrated the first Christian chapel on Hispaniola, January 6, 1494.

Catholic Discoverers. Five years after the discovery of Columbus his countryman, John Cabot, in the service of the English King Henry VII, discovered North America and raised the cross and the flag of England, which was still Catholic, on the coast of Labrador. A year later, with his son, Sebastian Cabot explored our Atlantic sea coast.

The Portuguese Cabral in 1500 reached Brazil. The King of Portugal followed up this discovery and a year later sent three vessels in command of the Florentine Amerigo Vespucci, to whom fell the honor of giving his name to the new world. Balboa, the Spanish adventurer, discovered the Pacific Ocean in 1513, and with his men fell upon his knees to thank God for the favor.

Catholic Explorers. Ponce de Leon in 1513 named Florida in honor of Easter, called in Spanish Pascua Florida. In 1519 Hernando Cortes burned his ships behind him and with four hundred and fifty men marched to the conquest of Mexico. One of his first acts was to reclaim the savages from their atrocious idolatry, which was accompanied by human sacrifices and cannibalism. In 1524, twelve missionaries were laboring for their conversion. Says Prescott: "They began their preaching through interpreters, till they had acquired a competent knowledge of the language. They opened schools and founded colleges in which the native youth were instructed in profane as well as in Christian learning. The ardor of the Indian neophyte emulated that of his teacher. In a few years every vestige of the primitive teocallis was effaced from the land." In 1547 Mexico had an archbishop with six suffragan bishops. A hundred churches were built by the one Franciscan lay-brother. Peter of Ghent. While the Franciscans bap-

tized thousands, the Dominicans preached, and the Jesuits founded colleges, including the University of Mexico.

In 1540 De Soto discovered the Mississippi and traversed our southern states. In the same year Coronado followed the Franciscan Mark to the canyons of New Mexico, where forty years later the Franciscans founded Santa Fe. The second oldest city in the United States was thus named for our Holy Faith, as the oldest city was named (1565) for its champion St. Augustine. As early as 1514, Leo X founded the first American Bishopric in Colombia.

Las Casas. Among the early missionaries was the Dominican, Bartholomew Las Casas, the warmest friend of the Indians and the champion of their liberty. Las Casas, the first priest ordained in the new world, came to America with Columbus in 1498. "The whole of his future life," says Irving, "a space exceeding sixty years, was devoted to vindicating the cause and endeavoring to ameliorate the sufferings of the natives. As a missionary he traversed the wilderness of the new world in various directions, seeking to convert and civilize them; as a protector and champion he made several voyages to Spain, vindicated their wrongs before courts and monarchs, wrote volumes in their behalf, and exhibited a zeal and constancy and integrity worthy of an Apostle."

When Spanish gold-hunters would enslave the Indians, Pope Paul III defended their liberty; and Cardinal Ximenes in 1516, while Regent of Spain, sent a commission of three priests with full power to reform the abuses, and appointed Las Casas "Protector General of the Indians." At the same time the Cardinal Regent peremptorily forbade all and every importation of negro slaves into the new world.

The Reductions. King Philip III of Spain author-

ized the Jesuit missionaries not only to preserve the natives from slavery, but to gather their converts into settlements by themselves and so separate them from the colonists. Thus arose those famous Reductions or settlements of Christian Indians, which no Spaniard could enter without permission. There have not been wanting unscrupulous writers who blamed the Church for the ill-treatment of the Indians and accused the missionaries of coöperating with adventurers to enslave and exploit them. The facts of history give the lie to these ungrateful calumnies.

Summary of Ranke. The work performed by the Catholic missionaries in Mexico, Central and South America in the early 16th century, was indeed a vast as well as holy one. Their work has remained. While in every country there are always individuals who practice no religion and are even antagonistic to the means by which religious faith and feeling are fostered, the people of these countries, as a people, both of Indian and Spanish blood, are to this day devout Catholics.[1]

Ranke speaks of the harvest of the missionaries' toil, one hundred years after the landing of Columbus. "In the beginning of the seventeenth century," he writes, "we find the stately edifice of the Catholic Church fully reared in South America.

[1] In 1897 an outrageous attack on the morals of the clergy of Chile began to go the rounds of the Protestant press and pulpit, in a document which pretended to be an Encyclical of Pope Leo XIII, addressed to the Archbishop of Chile. This alleged encyclical was printed by the South American Missionary Society of London; was incorporated into his Geography of Protestant Missions, by Harlan Beach of Yale College; and was quoted by Dr. Rob't Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, in an address before the Rochester Convention of the Students' Volunteer Movement, as evidence of the need of mission work among our South American neighbors. The present writer took up the matter with Dr. Speer, and only after a correspondence covering more than two years, succeeded in forcing Dr. Speer to acknowledge that the document quoted as a papal encyclical was the forgery of a renegade Chilean. This is a sample of the methods used by some "respectable" people and of the value of their stories about Catholic affairs.

There were five archbishoprics, twenty-seven bishoprics, four hundred monasteries and innumerable priests. Magnificent cathedrals had arisen. The Jesuits taught grammar and the liberal arts, and a theological seminary was connected with their college of San Ildefonso. All branches of theological study were taught in the Universities of Mexico and Lima.[2] Meanwhile the mendicant orders had begun steadily to propagate Christianity over the whole continent of South America. Conquests gave place to missions, and missions gave birth to civilization. The monks taught the natives the arts of reading and singing, sowing and reaping, planting trees and building houses; and they in return were regarded with profound veneration and affection by the natives." The contemplation of these astonishing results caused Macaulay to observe: "The acquisitions of the Catholic Church in the new world have more than compensated her for what she lost in the old."

The children of the Church were busy likewise in North America. The attention of France was early turned to the New World. Within seven years of the discovery of America the fisheries of Newfoundland were known to the hardy seamen of Brittany and Normandy. In 1524 the Florentine Verrazano, in the employ of France, reached the coast of Carolina and examined the shore as far as Nova Scotia, including the harbors of New York and Newport. His narrative contains the earliest original account now extant of the coast of the United States.

Cartier. Ten years later came Jacques Cartier, pious and kind as he was brave, a noble type of the Catholic Explorer. His is the glory of discovering the St. Lawrence and naming it, as well as Montreal. His last act on leaving France was to assemble his

[2] Founded in 1557.

crew in the Cathedral of St. Malo, to pray God's blessing on his enterprise. His first act in the new world was to raise a cross thirty feet high at Gaspe Bay, in thanksgiving to Divine Providence.

Champlain. Another glorious path-finder was Samuel de Champlain, a brave soldier, a tireless and scientific explorer, whose love of France was equaled only by his desire to Christianize and civilize the Indians. The founder of Quebec, the discoverer of Lakes Huron, Ontario and Champlain, for almost thirty years he traveled over the vast northern wilds from the Kennebec to the Strait of Mackinac, and with the aid of Franciscan and Jesuit missionaries established missions and trading posts along the rivers and lakes. He is well called the Father of New France.

Heroes of God. The missionary priests sent by France to the wilds of America played a part in the early history of our country which invests them with immortal fame. Finished scholars, zealous apostles, enthusiastic explorers, humble Christians, all at once, their lives spent for science and for souls, leave them heroes worthy of the highest admiration. Thorpe, in his History of the American People, sums up their work: "They penetrated the Indian towns, lived with the savages, bore unparalleled hardships, ministered to the wretched, instilled the teachings of Christianity into the minds of any who would give them a hearing, and thought no danger or sacrifice great enough to deter them from carrying on their work. The Indian world was their parish. Wherever they went they made keen observations of all they saw, and reported to their superiors in France in a remarkable series of letters called the Jesuit Relations. They carefully mapped the scenes of their labors; they journeyed all over the valleys of the St. Lawrence and Mississippi; they discovered all the im-

portant lakes and tributary streams of the great valley. Although the fathers served so faithfully, most of them met violent deaths at the hands of the savages whom they had come to help."

Jesuit Relations. Only the volumes of their Relations can adequately describe their labors. The Jesuit Relations recently collected, translated and republished in some seventy large volumes is a monument of supreme historical and scientific interest. To these Catholic Missionaries of the sixteenth and seventeenth centuries, we must turn for the early history of our country. Parkman and other historical writers depended upon such of these original sources, then scattered through the libraries of the world, as they could consult. In their present collected form they constitute the largest body of early American history, the only data of their sort, without whose aid no future historian can proceed to his work.

Of these early French missionaries to America, Parkman writes: "Peaceful, benign, beneficent were the weapons of this conquest. France aimed to subdue not by sword but by the cross; not to overwhelm and crush the nations, she invaded, but to convert, to civilize and embrace them among her children."

CHAPTER XXVI

THE REFORMATION

81. RISE OF THE REFORMATION.

While Spain and France were exploring America, planting their banners of religion and civilization among its inhabitants and enriching their commerce with its treasures, England and Germany, and in a measure all Europe, were torn with political and religious revolution. The sixteenth century saw the breaking up of the unity which had been the strength of the Christian Church since the time of Christ. It was the century of the so-called Reformation.

The Christian family, under the leadership of the Popes, had worked together for the spread of Christ's religion among the Pagans, and for its preservation in the face of Saracens and Turks. A public opinion which was the mind of a united Christendom, had been a moral force able to influence legislation and cause unworthy monarchs, however powerful, to tremble before its frown. Untorn by religious dissension, Christians had reared their cathedrals and flocked to their universities; had conceived the highest ideals of art and united to secure for the glory of God and His Church the services of the greatest genius. Till the second decade of the sixteenth century, Christian Europe was still united under the successors of St. Peter.

Christendom was One and Catholic. Then came its disruption, through the political and religious revolutions that fill the century, known as the Reformation period.

Reformation. In introducing his lecture on this period Guizot says: "I shall use the word Reformation as a simple, ordinary term synonymous with religious revolution and without attaching to it any opinion." In this, historians generally agree with the French author; and with him too, realize the difficulty of getting any one theory that will account for all the facts of this troubled era. The time from the beginning of the Reformation period in 1520, when Luther publicly burned the Bull of Leo X, to its end in the treaty of Westphalia in 1648, is marked by a chaos of interests, religious, political, personal, national, noble and ignoble, all acting and reacting on one another and becoming modified and changed by their contact and friction.

General Effects. "The first and greatest effect of the religious revolution," says Guizot,[1] "was to create in Europe two classes of states, the Catholic and the Protestant, and to set them against each other and to force them into hostilities." It is significant that the aspect which strikes the historian as the first and greatest effect, is a political one. And indeed, more than is popularly imagined, the Reformation was a political movement.

The greatest immediate religious effect was the disruption of the Christian unity of Europe. While the great body of Christians remained loyal to the Pope as the successor of St. Peter and the visible head of the Church, and so preserved their Catholic character, national churches and independent sects were formed in several countries. The one and only

[1] History of Civilization, Lect. 12.

common mark of the Protestant sects, as they came to be called, was their revolt against the authority of the Church as centered in the Pope, and their consequent withdrawal from Catholic unity. A second religious effect, not so immediately apparent, but none the greater for that, was the opening the way for rationalism and individualism in religion, by the breaking down of religious authority.

The events incidental to this disruption of the Christian unity, form one of the saddest chapters in history. All the monstrous evils of religious fanaticism and hate were aroused and called into play. Brother was set against brother. Nations were torn asunder. Progress was thrown back for generations.

Indulgences. The rise of the Reformation is popularly associated with Luther's attack on Indulgences. Leo X announced an indulgence, to be gained under the usual conditions, by those who contributed toward the new St. Peter's, the great world Cathedral then building at Rome. The Archbishop of Mainz was delegated to receive the offerings of the German people. As his deputy the Archbishop appointed John Tetzel, a Dominican monk. The charge is made that Tetzel or his assistants carried out the commission in a way to give rise to great scandal. Writers hostile to the Church have misrepresented the nature of indulgences [2] and claimed that the Church sold indulgences. Indulgences were never sold. History exonerates Tetzel, a learned and good man, from the calumnies of his enemies. If any of his helpers allowed their enthusiasm to run away with their prudence, it was a fault that could easily happen; but it was not the fault of the Church. If some of the ignorant forgot the spiritual conditions of the indulgence, they were

[2] For Doctrine of Indulgences, see No. 56.

not unlike many in our own day who console themselves with their own interpretation of the text, "Charity covers a multitude of sins." At any rate the alleged abuses and later the very doctrine of indulgences were attacked by Martin Luther, a priest and professor at the University of Wittenberg.

Occasion. It is the opinion of many that the Augustinian monk, Luther, was moved to find fault with the doings of the Dominican Tetzel, through jealousy of a rival society. The Augustinians had enjoyed the honors and rewards arising from the charge of similar and earlier work in Germany; and probably looked with no friendly eye on the fact that the present important commission was entrusted to the Dominicans. Leo X seems to have had some such idea, when he described the first phases of the trouble as a "mere squabble of monks." This view gains further countenance from the falling away with Luther of many of the German Augustinians while there was no such defection among the Dominicans.

The jealousy of two monastic societies or the discussion of an abstruse point of theology might be the occasion of the outburst. They are inadequate as the real cause of an international revolution. There were soon larger influences moving Luther than the interests of his Order. The Emperor Maximilian, an avowed enemy of the Papacy, watching the "squabble of monks," saw in the fiery and daring Augustinian, a man who could be held as a threat over the Pope; and advised Frederick, the Elector of Saxony, to take care of Luther's interests, as there might come a time when he could be used. Frederick, the most powerful prince in Germany after the Emperor, was already the friend of Luther, who was his political subject and taught in

his University. Indeed, according to Ranke,[3] it was Frederick who had encouraged Luther to attack the indulgence gifts for the building of St. Peter's, and guaranteed him ample protection from harm.

82. PREPARING THE WAY.

The religious agitation begun almost incidentally by Luther, coincided with a vast political revolution which would carry the religious strife along by its own force, magnify it, modify it, use it and abuse it, as circumstances arose. The political revolution involved the transition from feudalism to monarchy. The feudal system which grew up in Europe in the ninth and tenth centuries, had seen its day. Throughout those mediæval times, the states of western Europe had formed a sort of Christian commonwealth, with the Emperor as its political, the Pope as its spiritual head. National consciousness, with consequent national independence, were now developing. With the rise of nationalism, many relations of State and Church as well as of all society, which had developed on the old feudal forms, had to be readjusted to the new monarchical conditions. When Maximilian died in 1519, the political destinies of Europe were largely in the hands of three youthful princes, Henry VIII of England, in his twenty-ninth year; Francis I of France, in his twenty-sixth, and Charles V, who succeeded as Emperor, in his nineteenth year.

Germany and Italy. The political struggles of Germany and Italy favored the Teutonic secession from the Papacy. The Emperor Maximilian, true to the traditions of Germany since the days of Barbarossa, cherished the scheme of conquering and dominating Italy. Pope Julius II had thrown the

[3] Mediæval and Modern History.

influence of his position to the support of Italian independence, and aided the Italian forces to drive the German and French invaders from the coveted peninsula. Maximilian, swearing enmity to the Papacy, united with Louis XII of France, in convening a schismatical council, a mimic assembly of four cardinals, who went through the absurd formality of suspending Julius II. This was in 1512. The Pope answered with a more effective excommunication of the king. The memory of ancient disputes between the Papacy and the Empire were revived and exaggerated. The struggle of the Guelphs and the Ghibellines, the conflict about investitures which had brought Henry IV of Germany to the feet of Gregory VII at Canossa, were brought up again and distorted by passion before the public mind. The German people, who in truth owed almost everything, their liberties included, to the interposition of the Popes checking the usurpations and despotism of their emperors, were told that the primacy of the Pope was subversive of German freedom. Italian politics was skillfully confounded with Catholic Christianity, whose capital chanced to be at Rome. Chagrin at their failure in securing dominion over Italy, made hatred of the Pope, who had assisted the Italian princes to defend their country, seem to many Germans, a national virtue. Moreover German princes coveted for their own adventures the money they saw going to Rome to build St. Peter's and support the Papacy.

Avignon. The opening sixteenth century also found the influence of the Papacy weakened by the Babylonish Captivity at Avignon and consequent Western Schism. In the early fourteenth century, Philip the Fair of France, whom Macaulay describes as "a despot by position, a despot by temperament, stern, implacable and unscrupulous, equally pre-

pared for violence or for chicanery," had seized by treachery Pope Boniface VIII, whom the same writer describes as "one of the most high-minded of the Roman Pontiffs," and so foully outraged him, that the venerable priest, then eighty-six years old, died of grief and horror. France then succeeded in holding the Popes at Avignon for seventy years, till Gregory XI returned to Rome in 1377. During this period, the Papacy, which had always been counted cosmopolitan and supernational, was looked upon as unduly dominated by the French court. The mingling of the Popes in the affairs of other nations was resented as the interference of a foreign and inimical power. The spirit of nationalism was thus introduced into religious relations, and the Christian ideal of Catholic unity was obscured.

Western Schism. Immediately after the captivity of Avignon and indeed through it, came the baneful Western Schism. When, on the death of Gregory XI, the Cardinals at Rome elected, as his successor, the ascetic Urban VI, the French Cardinals declaring his election invalid, chose Robert de Geneva, who called himself Clement VII and resided at Avignon.

This scandal did great harm, as many good people could not be certain at the time, which of the two claimants was the lawful Pope. Each had a following of several princes and their nations. A general discontent prevailed throughout Christendom and engendered a loud demand for a speedy termination of the calamitous schism. Religious men of both parties labored earnestly for union and peace. In the hope of ending the trouble, prelates of both "obediences" met at Pisa in 1409 and with the understanding that the rival claimants would both resign, they elected Cardinal Philargi as Alexander V. As no one resigned, the Church, to her dismay,

now had three instead of two claimants to the Papacy. Happily this schism was ended at the Council of Constance in 1415, when, for the sake of peace, the real Pope and the more serious pretender both voluntarily resigned; the colorless claim of Peter de Luna was set aside; and Martin V was elected and acknowledged by all as the one undisputed, visible head of the Church.

It is true that during this generation of rival claimants, there was one and only one Pope. It is true that the whole unfortunate schism in no way affected the Constitution of the Church or the unbroken line of the successors of St. Peter. Some years ago Colorado had two men each claiming to have been lawfully elected its Governor. The Hayes and Tilden contest of 1876, shows how easily a similar misunderstanding could occur in the Presidency of the United States. But it is also true that the schism of the fifteenth century did much to strengthen antagonism toward Rome, to familiarize contempt for its authority, to obscure in men's minds the fact that the Constitution of the Church is the work of her Divine Founder Jesus Christ and the Papacy is part of that constitution. And so the schism, though it ended a hundred years before the rise of Luther, helped to prepare the way for the secession from the Papacy which is called the Reformation.

Investiture of Bishops. The cause of perhaps the most frequent and bitter quarrels between the Popes and the Kings, had been the matter of appointing Bishops in the various countries. In the ages of faith, a Bishop's station was lofty indeed. His moral power was immense. To the king, therefore, and his civilian counselors, the seating of a creature of their own in the Bishop's chair was something to be aimed at and whenever possible achieved.

In the unscrupulous circle of a royal court the measure of a good episcopal candidate was political rather than spiritual fitness. A safe man who could be counted on to do blindly the king's bidding, or at least not to interfere with his schemes, however villainous, was the man desired. The Pope's measure was different.

In the alliance of the Church with the State, which was long helpful alike to religion and civilization, many concessions had been made to princes in the way of proposing and vetoing candidates for ecclesiastical office. But when feudal lords, claiming the right of investiture, were willing to fill episcopal sees with political favorites, or sell them to simoniacal ambition, or keep them vacant for years in order themselves to pocket the revenues which should support charity and religion, the Popes were forced to fight them for the very life of the Church.

In Germany especially, many bishops were feudal lords with great estates and high rank. Others were to a great extent dependent on feudal suzerains. At times they could be and had been of great service to the Church. But worldly power and ambition often deprived them of both the will and the ability to take a proper stand against princely wrong-doing or to aid the Popes in executing the reformatory decrees of Councils.

In this dependent state of the episcopate, the Popes had been forced more and more to come forward, as Bishop Spalding says, as the "spiritual dictators of Europe." As the activity of the Holy See became more direct and appeals to Rome more frequent, bishops whose ordinary authority seemed in a measure superseded, grew lukewarm in their devotion to the successor of St. Peter, and not indisposed to join with temporal rulers, to whom they

often owed their position, in protesting again what they deemed an undue assumption of power. A man cannot serve two masters. All this had its effect in loss of the proper conception of and consequent devotion to the central authority of Rome. Doubtless, too, the devotion to the Holy See was weakened by the faults of some of those to whom was entrusted the very Roman citadel. The many splendid kingly qualities of an Alexander VI could not make up for his lack of more apostolic fitness. His election at the opening of the 16th century, suggests spiritually drowsy sentinels on the watch-towers of the Church.

National Churches. With the development of national monarchy came the dream of national churches. It was a petty idea—far less noble than the old Catholic idea of a world-wide brotherhood of men under the fatherhood of God. It did not tend to religious freedom. On the contrary, one of the catchwords of the period was: "Cujus regio, ejus religio," which may be translated, the religion of the prince is the religion of his people. The age was not yet able to conceive of a state without an official church. Our own condition of separation of Church and State would come only with time. Princes, restive under the moral checks and restraints exercised by the spiritual father of Christendom and the public opinion which his influence could create, were more than ready to listen to any means that might curb the power of the Pope.

A sort of national Catholicism, without a central head, had been suggested. The irregular councils of Pisa and Constance were ready to proceed without Rome. This would leave each king practically the head of the church as well as of the state, in his realm. Thus Henry VIII had the English parliament accept his spiritual supremacy over the

Church of England in 1534. The Czar of Russia enjoys this uncurbed dual power to this day, much to the misfortune of his people. No longer would the unwelcome warnings of far-off Roman Pontiff intrude upon a prince's plans of lust or despotism, like the voice of conscience with its troublesome, "Thou shalt not." It seemed a pleasant dream.

83. PRINCES SPREAD THE REFORMATION.

In 1517 Luther had nailed his ninety-five theses on the church door at Wittenberg, as was the custom of scholars ready to defend their ideas in debate. It was only three years later, in 1520, that Leo X issued the bull cutting off the German monk from membership in the Church. Luther was not condemned for his complaints against abuses, which formed the matter of his first utterances. When the Church had shown herself ready and anxious to correct abuses, Luther, urged on doubtless by politicians who were determined to fight the Church somehow, attacked the whole doctrine of indulgences as well as other truths. Throwing in his lot with the worldly rulers entirely, he published his "Address to the Christian Nobility of the German Nation," in which, as the Britannica says, he frankly confesses that his reliance is upon them.

Appeal to Princes. Knowing the weak spot of the princes, Luther declaimed against the paying of annates to Rome. "Why does not the Pope, who is richer than Crœsus, build St. Peter's with his own money?" This cry was wrong in fact, for the papal treasury was empty; and in principle, for the glory of St. Peter's Church was to be precisely that it was the offering of all Christians throughout the world. But it appealed to the passions of the people, and it echoed the wishes of the princes, and

flattered a greed which Luther himself would live to feel and anathematize.

When Luther was given the letters excommunicating him unless he retracted the heretical and scandalous propositions pointed out in his numerous writings, he thought it wise publicly to burn the document amid a great crowd of students and people at the gate of Wittenberg. The Reformation as a party had begun.

"The new theology," says Macaulay, "spread with a rapidity never known before. All ranks, all varieties of characters joined the innovators. Sovereigns impatient to appropriate to themselves the prerogatives of the Pope, nobles desirous to share the plunder of Abbeys, good men scandalized by the corruptions in the Church, bad men desirous of the license inseparable from great moral revolutions, wise men eager in pursuit of truth, weak men lured by the glitter of novelty, all were found on one side. Within fifty years from the day on which Luther publicly burned the Bull of Leo X, Protestantism attained its highest ascendency, an ascendency which it soon lost and which it has never regained."

Work of the Princes. Jurien, a bitter opponent of the Catholic Church, writes: "That the Reformation was brought about by civil power is incontestable. It was introduced into Geneva by the Senate; into other parts of Switzerland by the Grand Council of each canton; into Holland by the States General; into Denmark, Sweden, England, Scotland, by kings and parliaments. Nor did the civil power merely guarantee full liberty to the partisans of the Reformation; it took from the papists their churches and forbade their worship."

"In Sweden," says the Britannica, "the Reformation was established concurrently with the political

revolution which placed Gustavus Vasa upon the throne. It was, however, only too apparent that the patriot king was largely influenced by the expectation of replenishing his exhausted exchequer from the revenues of the Church; and as in Germany and England, the assent of the nobility was gained by their admission to a considerable share in the confiscated property."

The motives of the princes who made possible the Reformation are summed up by Frederick the Great in the cynical apothegm: "In Germany it was self-interest, in England lust, in France the love of novelty."

Luther a Tool. The fact is that Luther, in throwing off the spiritual authority of the Church, had placed his neck under the more galling yoke of unjust and unscrupulous princes. He had thrown in his cause with theirs, and he and his cause were being dragged to lengths of which he had little dreamed. To secure their coöperation and protection, Luther had recklessly appealed to the worst passions that sway the human breast. He not only flattered their vanity, but held out to them as baits, the rich booty of the Catholic Church and monastery properties and endowments. In his pamphlet entitled *Argyrophilax*, he had written: "You will find out how many hundred thousand gold pieces the monks and that class of men possess within a small portion of your territory." Francis Von Sickingen, at the head of 12,000 men, invaded the Archbishopric of Treves, tracking his path by the blood he shed, the churches he pillaged, and the licentious excesses of his soldiery. John, Elector of Saxony, enriched his sideboard with the sacred vessels of the churches, till it was the best furnished in all Germany. So the whole Church in Germany was robbed. The attempts of calmer and disinterested

men of both parties to effect a reconciliation and prevent a permanent disruption of Christendom,—as at Augsburg in 1530, was defeated largely, as Erasmus says, "because the Lutheran princes would not hear anything of restitution."

Melanchthon, seeing how his party was dragged at the heels of the princes, avowed that "in the triumph of the Reformation, the princes looked not to the purity of doctrine or the propagation of light, to the triumph of a creed or the improvement of morals, but only regarded the profane and sordid interests of the world."

Luther himself was at times terrified by the movement of which he found himself the popular hero. He stood aghast at the bloody war into which the inflammatory agitation of his followers drew the nobles and peasants. He declared that men were worse than in the old days under the Popes. When he found that the greedy nobles cared at heart no more for him and his married colleagues than for the celibate monks whose monasteries his revolt enabled them to plunder, he cried: "To the devil with senators, manor lords, princes and mighty nobles, who do not leave for the preachers, the servants of the Gospel, wherewith to support their wives and children."[1]

Bigamy of Philip of Hesse. The depths of subserviency to which the reformers went in order to retain the support of powerful men, is illustrated by the permission which Luther and his chief partisans gave to the Landgrave Philip of Hesse, to have two wives at the same time. Philip had been married sixteen years, and had several children, when he became enamored of Margaret von der Sale, a young maid of honor to his sister. Reading in his Bible that Lamech had two wives, Philip resolved to fol-

[1] Spalding, Hist. of Ref., Vol. I., p. 257.

low his example. The unheard-of case of conscience was proposed to the new apostles at Wittenberg. The answer granting permission came in a lengthy document of twenty-four articles, full of pious phrases, and signed by the eight principal reformers of Wittenberg, Luther, Melanchthon, Bucer, Corvin, Leningen, Vinfert and Melanther.[2]

84. REFORMATION IN ENGLAND.

The Reformation in England was begun by Henry VIII and continued under the regency of Somerset in the boyhood of Edward VI. It was checked by the Catholic reaction under Queen Mary, and taken up and completed in the long reign of Elizabeth.

The Protestant Myers thus introduces his account of Henry's repudiation of his first wife Catharine of Aragon: "We have now to relate some circumstances which very soon changed Henry from a zealous supporter of the Papacy into its bitterest enemy."[1] When the Pope and Cardinal Wolsey failed to find Henry's first marriage invalid, and so refused to countenance a second contract, Wolsey was deposed and Thomas Cromwell succeeded as Prime Minister. "Cromwell's advice to the king," says Myers, "was to waste no more time negotiating with the Pope, but at once to renounce the jurisdiction of the Roman Pontiff, proclaim himself supreme head of the Church in England and then get a decree of divorce from his own courts." Had Henry's marriage been really invalid, Rome would have

[2] Documents reproduced in Bossuet's Variations. Bk. 6: Bayle's Dictionary, art Luther: Spalding's Hist. of Reformation, Vol. I.

[1] The Modern Age. Henry cast off the virtuous Catherine of Aragon to marry Anne Boleyn. Soon beheading Anne, he next day married Jane Seymour. In a year he married Anne of Cleves. Catherine Howard soon usurped her place, only to be beheaded in turn. His sixth wife was Catherine Parr.

so reported and England might have been saved to the Church. The only fact impelling for the divorce was Henry's lust for the unfortunate Boleyn, whom he would soon behead as an adulteress. The Church could not lend its sanction to such profligacy.

Act of Supremacy. So Cromwell's advice was acted upon, and England was swiftly carried away from the authority of the Roman See. Thomas Cranmer, then a young priest at Cambridge, suggested that the universities give their opinion about the King's first marriage. The Britannica says that immense sums were given to bribe the learned doctors to favor Henry's scheme. But the marriage was found valid. Cranmer, who had likewise written a book in favor of the divorce, was now in accordance with the new programme, made Archbishop of Canterbury. Cranmer, now Primate, at once retried the case of Henry's marriage with Catharine of Aragon; and of course at once declared it null and void. This base act of Henry's political Archbishop, like Luther's servility to Philip of Hesse, is typical of the whole Reformation. It explains, too, the struggle between the Kings and the Popes for the right of appointing Bishops. Later this act cost Cranmer his life, when Catharine's daughter, thus declared a bastard, mounted the throne as Queen Mary.

In 1533 a law was passed forbidding appeals to be made to Rome. Next the annates that went to support the central government of the Church, were ordered paid to the English crown instead. In 1534 Henry got from parliament the Act of Supremacy making him "the only Supreme Head on earth of the Church of England," vesting in him absolute control of its offices and revenues and sanctioning the act by making its denial high treason. Thus

we have the Anglican Church by law established.

"Even if the English people," continues Myers, "are indebted to Henry for their national independent church, still they owe him for this, no gratitude; for what he did here proceeded primarily from the basest impulses and motives, and not from regard for the spiritual welfare of his subjects or from sympathy with religious reform."[2]

This Reformation of Henry was introduced with persecution and bloodshed. Among its martyrs was the greatest Englishman of the day, Sir Thomas More. Under the succeeding reign of Edward and Somerset, use of the new liturgy and attendance at the new service were enforced by law and imprisonment; while the protests of the people for freedom of conscience and the right to practice the faith of their fathers, was stamped out by the aid of German mercenary troops. "This is," says Hallam,[3] "somewhat a humiliating admission, that the Protestant faith was imposed upon our ancestors by a foreign army." It is often and truly said, that the English people did not give up their faith, but were robbed of it.

Conversion of the Nobles. As in Germany, so in England, the nobles were brought over to the Reformation by the plunder of churches and other ecclesiastical endowments. These confiscations the king shared with the old nobility and used to create a new one. Thus was parliament packed with the king's dependents, and the liberties of the people enslaved. In the course of a thousand years the Church had naturally acquired vast properties, much of which was held in trust by the monastic bodies and administered by them in the interests of

[2] Modern Age, p. 106.

[3] Const. Hist. of England, Vol. 1, Ch. 2. Green's Hist. of Eng. People. (International Book & Publ. Co., N. Y., 1889.) Vol. III., Bk. VI., pp. 51, 56, 61.

religion, charity and education. It is admitted that the monks were generous to their renters and the charity of their houses made unnecessary the municipal "work houses" for the poor, of later days. Most of these monasteries and foundations of religion and charity were confiscated and secularized under Henry VIII and Somerset, and the spoil distributed among courtiers and politicians. Six hundred and forty-five monasteries were thus broken up. Myers says that first the smaller houses were suppressed under pretense of their irregularities, and the monks sent to the large monasteries to live a more godly life; and that when the time came to plunder the larger houses, even this hypocritical excuse was not used.

Spoils of the Church. The historian Green, English and Protestant as he is, refers again and again to the base and sacrilegious influence by which the Reformation was promoted in England.[4] He says of Henry's reign: "The marriages, the reforms, the profusion of Henry had aided him in his policy of weakening the nobles by building up a new nobility which sprang from the court and was wholly dependent on the crown. Such were the Russells, Cavendishes, Wriothesleys, Fitzwilliams. Such was John Dudley raised to the peerage as Lord Lisle. Such were the brothers of Jane Seymour. Without any historical hold on the country, raised by the royal caprice, and enriched by the spoils of the monasteries, these nobles were pledged to the change from which they had sprung and to the party of change."

Green says of the progress under Edward: "The suppression of chauntries and religious guilds which was now being carried out, enabled Somerset to buy the assent of nobles and land owners to his measures

[4] Vol. III., pp. 39, 51, 54, 57, 61, 102, 148, 94 (edition of last note).

by glutting their greed with the last spoils of the Church."

Of the plunder of the Church in Scotland, Green says: "'No nobility was so poor as that of Scotland and nowhere in Europe was the contrast between their poverty and the riches of the Church so great. Each step of the vast spoliation that went on south of the border, the confiscation of the lesser abbeys, the suppression of the greater, the secularization of chauntries and hospitals, woke a fresh greed in the baronage of the north. The new opinions soon found disciples among them. It was a group of Protestant nobles who surprised the Castle of St. Andrews and murdered Cardinal Beaton. . . . Knox had been one of the followers of Wishart; he had acted as pastor to the Protestants who, after Beaton's murder, held the Castle of St. Andrews."

Under Mary, when restitution was spoken of, "great lords were heard to threaten that they would keep their lands so long as they had a sword at their side: And England was thus left at hopeless variance with the Papacy."

85. CHARACTER OF THE REFORMERS.

That the Reformation was much more than a religious movement, is apparent from the character of its leaders. In some of them, like Henry VIII religion was the last and least motive: while in those who made the most profession of religion, like Luther, there were absent the consistent virtue and exalted spirituality of the saints; and there were present human passions and sordid habits and worldly motives that left the religious prophet eclipsed by the political revolutionist.

Luther. To many for whom he is the symbol of the Reformation and all that they associate with

that word, Luther is the great prophet of God, sacred as is Mahomet to his Moslem. To many others Luther is a man vulgar in thought and word, drinking, brawling, superstitious, unstable of purpose, a demagogue whose peculiar genius and circumstances have made the popular hero of the sixteenth century revolution.

The latest and most scientific histories of Luther and his times,—"The History of the German People at the Close of the Middle Ages," of Jannsen, and the "Luther und Luthertum" of Denifle, repeat with unassailable evidence the stories of strange conduct which it would be charity to call madness. Years ago Hallam suggested that there was a vein of insanity in Luther's character.[1] The suspicion of the nineteenth century historian has become the judgment of the twentieth century scientist, whose knowledge of degeneracy perhaps explains Luther's hitherto inexplicable character. "The visions," says Lydston, "of the epileptic Mahomet and of Martin Luther, were the flickering of insanity, albeit called the sacred fire of holy inspiration."[2]

Fallen Idols. The character of the other Reformer, of Knox, Calvin, Cranmer, Zwingle, as well as Luther, suffers with the growth of the scientific and unemotional knowledge of history. A generation ago, Froude[3] wrote, "Lord Macaulay can hardly find epithets strong enough to express his contempt for Archbishop Cranmer. Mr. Buckle places Cranmer by the side of Bonner, and hesitates which of the two characters is the more detestable. . . . An unfavorable estimate of the Reformers, whether just or unjust, is unquestionably gaining ground among our advanced thinkers." Knox is a sorry spiritual

[1] Const. Hist. of England. Harper, 1857, p. 45.
[2] Diseases of Society and Degeneracy. Fr. Lydston, M.D., p. 471. Also Max Nardau, Degeneration.
[3] Short Studies, V. I., p. 48.

hero, in the study of Robert Louis Stevenson, Scotchman and Protestant though the writer be.

Hallam thus warns the student in his Introduction to the History of Literature: "Whatever may be the bias of our minds as to the truth of Luther's doctrines, we should be careful, in considering the Reformation as a part of the history of mankind, not to be misled by the superficial and ungrounded representations which we sometimes find in modern writers. Such as this, that Luther, struck by the absurdity of the prevailing superstitions, was desirous of introducing a more rational system of religion; or that he contended for freedom of inquiry and the boundless privileges of individual judgment; or, what others have been pleased to suggest, that his zeal for learning and ancient philosophy led him to attack the ignorance of the monks and the crafty policy of the Church which withstood all liberal studies. These notions are merely fallacious refinements, as every man of plain understanding who is acquainted with the writings of the early reformers, or has considered their history, must acknowledge."

86. REACTION.

Within fifty years after Luther's dramatic episode at the gates of Wittenberg, Protestantism had attained its highest ascendency; "An ascendency," says Macaulay,[1] "which it soon lost and which it has never regained. Hundreds who could well remember Brother Martin (Luther) as a devout Catholic, lived to see the revolution of which he was the chief author, victorious in half the states of Europe." In England, Scotland, Scandanavia, northern Germany and parts of Switzerland, the Reformation

[1] Essays: Ranke.

had triumphed. In Italy and Spain it had gained no foothold. In France, Belgium, southern Germany, Hungary and Poland, the contest was still undecided, but with every seeming promise of the Reformation's victory. This was fifty years after the Lutheran secession. Then came the reaction.

"If we overleap another fifty years," continues Macaulay, "we find Catholicism victorious and dominant in France, Belgium, Bavaria (southern Germany), Bohemia, Austria, Poland and Hungary. Nor has Protestantism been able, in the course of two centuries, to reconquer any portion of what was then lost. This triumph is not to be chiefly attributed to force of arms, but to a great reflux in public opinion. During the first half century after the commencement of the Reformation, the current of feeling in the countries north of the Alps ran impetuously toward the new doctrines. Then the tide turned, and rushed as fiercely in the opposite direction."

Did the Church Need Reformation? The cause of this reaction was partly perhaps that the political revolution which had carried the religious agitation along on its crest, had spent its first force and the real significance of the reformation was becoming more clear. Much more the cause of the reaction was the counter reformation carried on by the loyal Catholics.

These Catholics saw in the Church of Christ, two elements, the human and the divine. The human element are all the men and women, high and low, who make up the visible community of the Church. The divine element are the truths which Christ has revealed and committed to His Church, and the constitution which He has given to His Church to insure her carrying on His work in the world. This divine element cannot be reformed by men. For men to

change the constitution or doctrines given by Christ to His Church, is not to improve, but to destroy for themselves and others, the work of the Master.

The human element, on the other hand, not only can but must continually be reformed. Indeed it is the very purpose of the Church to reform men; and the Church is not satisfied till each individual is reformed in the image of Jesus Christ. She calls no one saint till he be safe in Heaven. This work of reform is always needed. In some ages, owing to various circumstances, it is more urgent than in others. The sixteenth century, while it had its saints, had even more, no doubt, its sinners and worldlings in the Church, even in its citadels. In this human sense all realized that the Church needed reformation. But that reformation must come from within the Church. To go outside of the Church to reform her members, is not to reform the Church but to inaugurate sects, and so to augment the evils of Christendom. So taught St. Augustine in the fifth century. So taught Martin Luther two years before his secession.

Old Teachings Overboard. As the Protestant Reformation went on, not only the staunch Catholics of the south, but the more conservative men in the doubtful countries began to stand aghast at its work. From attack on incidental abuses and human faults which all were ready to admit and condemn, the Protestant leaders had rushed on to attack the very life of the Church. Doctrines the most venerable were thrown aside. Spiritual authority was cut off at its source. The Mass with the real presence of Christ, the central act of Catholic worship, was abolished. In its place men advanced scores of contradictory and lifeless interpretations of the Lord's Supper.

The power of the priestly and episcopal office

had been sacramentally transmitted from generation to generation, as the very succession of the Apostles. This ordination could come only by the hands of Bishops, who like Matthias and Barnabas had received the fullness of the priesthood from Bishops before them. The people saw these Holy Orders despised. Any one who could harangue the crowd had apostolic commission enough.

The Papacy which had been the rock of central authority in the Church from the beginning, was not only despised but denounced as Anti-Christ and the work of the Devil. The General Council which had been demanded, was not accepted when it came. Invitations to the Protestants to come to Trent and try to adjust the differences were repeatedly rejected. The new doctrines that made the Bible alone the rule of faith and its private interpretation by each individual, the last court of appeal, rendered the assembling of the supreme court of the Church, to settle the difficulties, unnecessary and meaningless.

The New Teachings. Besides the destruction of the Christian institutions of the past, conservative men saw the subserviency of the reformers to every petty politician and every princely policy. They saw their tendency to pamper human passions, as in the bigamy of Philip of Hess; the divorce of Henry VIII. They noted the declamations of Luther and the other "reformed" monks against fasting, celibacy, and penitential works; and their eagerness to find a wife. Luther's marriage to Catherine Bora, whom he lured from her consecration as a nun, made the pious grieve and the worldlings laugh. Men saw the immorality and hypocrisy which followed the new teachings, of the total depravity of nature, the denial of free will in man, salvation by predestination and election, and justification by faith

alone; the many sects sprung up like mushrooms with the glorification of "private interpretation," fighting among each other as well as against the ancient Church; the horror of the peasants' war, with its loss of one hundred thousand lives, brought on by the new fanatical preachers.

Above all this, in the face of the reformers' almost idolization of the Bible and their exaltation of the sacred writings to take the place altogether of the living voice and government of the Church, men saw their readiness to change and corrupt the text of the Bible itself, when its revealed word did not sufficiently endorse their new dogmas. In Germany, Luther introduced the word "alone" into the Epistle of the Romans (iii.-28) to make St. Paul say that we are justified by faith alone; and rejected the writings of St. James, as a "straw epistle," because they insist that faith is dead without good works. Later in England the translators of the "Authorized Version" altered the words of St. Paul's first epistle to the Corinthians (xi.-27), to bring the inspired author into needed conformity with their current conceptions about the necessary mode of receiving the Holy Communion. Never had her enemies been able to make such charges against the Catholic Church in all the centuries that she has been the custodian of the Bible and copied by hand and preserved its sacred text.

Church or No Church. This whole spectacle made thoughtful men pause. Those who were most desirous of seeing the Church freed from abuse of any kind, and who had at first lent themselves to the new movement, drew back. They felt that the revolution was not reforming the Church of Christ but destroying her. And if it put up something in her place, it was a very human thing, a creature of the state, and already more powerless against abuse

than the historic Church had shown herself in her sixteen centuries. The very existence of the Christian religion seemed at stake. It was a question of the spiritual authority of Rome or of anarchy; of the old Church or no church. Hence the reaction of public opinion which made Catholicism again predominant in every country, except those—England, Scotland, Scandinavia and northern Germany—where the civil government was interested to support Protestantism as part of itself, and to persecute the historic faith.

Of this critical hour, Green writes:[2] "At the moment when ruin seemed certain, the older faith rallied to a new resistance. While Protestantism was degraded and weakened by the prostitution of the reformation to political ends, by the greed and worthlessness of the German princes who espoused its cause, by the factious lawlessness of the nobles in Poland and the Huguenots in France, while it wasted its strength in theological controversies and persecutions, in bitter and venomous discussions between the churches which followed Luther and the churches which followed Zwingle or Calvin, the great communion which it assailed felt at last the uses of adversity. The Catholic world rallied around the Council of Trent. In the very face of heresy, the Catholic faith was anew settled and defined. The Papacy was owned afresh as the center of Catholic Union."

87. TRENT AND THE COUNTER REFORM.

In every supreme crisis to which the Church has been brought by the faults and weaknesses of men, Providence has raised up great souls, able to cope with the situation and destined to vindicate the

[2] Hist. Book VI., Ch. II.

honor of Christ and His Church in their own sanctity and in the fruit of their labors. In the crisis of the sixteenth century, awakened Catholicism showed its inherent life and power, in the brilliant constellation of saints, scholars, founders and missionaries of the period, and in the new religious orders, which, through every avenue of Christian activity, brought the zeal of their founders to quicken the spiritual life of the clergy and people.

Saints. It was the age of St. Charles Borromeo, Cardinal Archbishop of Milan, the father of his plague-stricken people, the catechist of the Council of Trent, the holy ascetic in the chair of a prince; of St. Francis de Sales, Bishop of Geneva, the gentle scholar who won back half his city from Calvinism; of St. Philip Neri, the friend of the sick; of St. Vincent de Paul, the father of the poor; of the zealous Jerome Emilian and John of God; of St. Ignatius Loyola, the soldier of the soul; of St. Francis Xavier, the Apostle of India; of Peter Canisius, the catechist of Germany.

It was the age, too, of Saints Frances de Chantel, Angela of Brescia and Theresa of Avila, examples of womanly self-sacrifice in educating the young and nursing the afflicted.

Religious Orders. The Oblates of St. Charles, the Oratorians of Philip Neri, the Theatines of Caraffa, the Brothers of Charity of John of God, the Somaschans of Jerome Emilian, the Congregation of the Missions or Lazarists of Vincent de Paul, the Fathers of Christian Doctrine of Cæsar de Bus, the Brothers of the Pious Schools, the Barnabites, the Brothers of the Common Life, the Capuchins or stricter observance of Franciscans, the new Benedictine congregation of St. Maur, and preëminently the Society of Jesus or Jesuits of Ignatius Loyola,

directed and encouraged the zealous activity of Catholic men in the sixteenth century.

Meantime the Ursulines of St. Angela, the Visitation Nuns of St. Frances de Chantel, the Carmelites of St. Theresa, the Gray Sisters of Charity of Vincent de Paul, offered a lever by which women might move the world.

These new orders and the older ones which their influence revivified, accomplished work, through schools and colleges, pulpit and confessional, hospital and asylum, missions foreign and domestic, publications popular and profound, worthy of the Franciscans of the thirteenth century or the Benedictines of an earlier age. The schools of the Jesuits soon were educating the best youth of Europe. Cæsar Baronius compiled his history; the Dominican Melchior Canus and the Jesuit Petavius taught theology; Cardinal Bellarmine wrote his Controversies, —all names of highest scholarship. At the same time the Jesuits sent Francis Xavier and his companions as Missionaries to India and Japan; and the Jesuits, Franciscans and Dominicans founded civilization and Christianity in the South American and Mexican colonies of the New World, where, as says Macaulay, the Church's acquisitions more than compensated for what she lost in the Old World. These were elements of the "reform from within." However much dead timber there may have been in the tree of the Church in the sixteenth century, these orders and saints and great enterprises show a life and power such as few of the centuries can equal.

Popes of the Period. But these were not the only elements of the Catholic counter-reformation. The sixteenth century saw a succession of Roman Pontiffs fit to cope with the time of greatest crisis. Leo X, in whose pontificate the revolution broke out, was succeeded, says the Britannica in its article on the

Reformation, by "the Emperor's former preceptor, the irreproachable, austere and rightly devout Adrian VI of Utrecht." After him, says the same authority, came Clement VII, "admirably qualified to cope with the difficulties, . . . his attainments and experience were such as in every way corresponded to his office." Paul IV, as Bishop, was the zealous founder of the Theatines. Pius IV was the worthy uncle of St. Charles Borromeo. Pius V, to whose foresight and energy we owe the victory of Lepanto, is a canonized saint. Gregory XIII has given his name to our corrected calendar. Sixtus V rose from a herdsman to be the very worthy shepherd of Christendom. Clement VIII, whose pontificate finished the century, recognized with the Cardinalate, the genius of Baronius, Toleto and Bellarmine. Guizot well says: "It is not true, that in the sixteenth century, the court of Rome was very tyrannical; it is not true that the abuses were more numerous and trying than they had been at former periods. Never before, on the contrary, had the government of the Church been more indulgent and tolerant. Most of the complaints made against it were now almost groundless."

Council of Trent. The work of the Catholic counter-reformation was ensured by the general Council of Trent. The labors of this greatest Ecumenical Council lasted from 1545 to 1563. In its sessions the whole body of Christian teachings was again and clearly stated and defined, and many practical measures adopted to perfect ecclesiastical discipline and improve good morals.

Of this Council Hallam writes:[1] "No Council ever contained so many persons of eminent learning and ability as that of Trent. Nor is there ground for believing that any other ever investigated the

[1] Introd. to Hist. of Lit., Vol. I., p. 277.

questions before it with so much patience, acuteness, and desire of truth. The early councils, unless they are greatly belied, would not bear comparison in these characteristics. Impartiality and freedom from prejudice, no Protestant will attribute to the fathers of Trent; but where will he produce these qualities in an ecclesiastical synod? But it may be said, that they had but one leading prejudice, that of determining theological faith according to the tradition of the Catholic Church, as handed down to their own age. This one point of authority conceded, I am not aware that they can be proved to have decided wrong, or at least against all reasonable evidence. Let those who have imbibed a different opinion ask themselves whether they have read Sarpi through with any attention."

88. THE REFORMATION AND CIVILIZATION.

We may now judge something of the general character of the Reformation in its effects on civilization, by observing its relations to human liberty and progress, as well as to their expression in literature and art. On these points we shall listen to the written judgments of standard non-Catholic historians. For one hesitates to announce except on such authority, the conditions revealed to the careful student of history, lest he appear prejudiced and unfair to readers who themselves, could they but realize it, are prepossessed with very inaccurate ideas of the sixteenth century revolution, furnished them by D'Aubigne and other worthless writers of his school. Indeed, this same consideration keeps one from quoting the severest remarks even of non-Catholic authorities.

Civil Liberty. "In Germany," says Guizot,[1] "far

[1] Hist. of Civilization, Lect. 12.

from demanding political liberty, the Reformation accepted, I shall not say servitude, but the absence of liberty. . . . It rather strengthened than enfeebled the power of princes. It was rather opposed to the free institutions of the Middle Ages than favorable to their progress."

Of England, Green writes:[2] "The old liberties of England lay prostrate at the feet of the king. Royal proclamations were taking the place of parliamentary legislation; royal benevolences were encroaching more and more on the rights of parliamentary taxation. Justice was prostituted in the ordinary courts to the royal will. The religious changes had thrown an almost sacred character over the 'majesty' of the king. Henry was the head of the Church. From the primate to the meanest deacon every minister of it derived from him sole right to exercise spiritual powers. The voice of its preachers was the echo of his will."

Religious Liberty. "Persecution," says Hallam,[3] "is the deadly original sin of the reformed churches; that which cools every honest man's zeal for the cause, in proportion as his reading becomes more extensive."

"What shall we say,"[4] says Lecky, "of a Church that was but a thing of yesterday; a Church that has as yet no services to show, no claims upon the gratitude of mankind; a Church that was by profession the creature of private judgment, and was in reality generated by the intrigues of a corrupt court, which nevertheless suppressed by force, a worship that multitudes deemed necessary to salvation; which by all her organs and with all her energies persecuted those who clung to the religion of their fathers?"

[2] Hist., Bk. VI., Ch. I.
[3] Const. Hist., V. I., Ch. II., p. 51.
[4] Rationalism in Europe, 1870, V. I., p. 51.

"When the Reformation triumphed in Scotland," continues Lecky,[5] "one of its first fruits was a law prohibiting any priest from celebrating or any worshiper from hearing Mass under pain of confiscation of his goods for the first offense, of exile for the second, and of death for the third." In France when the government of certain towns was conceded to the Protestants, they immediately employed their power to suppress absolutely the Catholic worship. In Sweden all who dissented from any article of the Confession of Augsburg were at once banished.

"The spirit of Calvinistic Presbyterianism," writes Green,[6] "excluded all toleration of practice or belief. The absolute rule of Bishops, indeed, Cartright denounced as begotten of the devil: but the absolute rule of Presbyters he held to be established by the word of God. For the Church founded after the fashion of Geneva, he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. Not only was the rule of ministers to be established as the one legal form of Church government, but all other forms were to be put down. For heresy there was the punishment of death. Never had the doctrine of persecution been urged with such blind and reckless ferocity."

The party of the Reformation sought to oust the old faith not for the purpose of giving the country freedom of conscience but of imposing their own creeds as the state religion. Out of the intolerance that marked the revolution of the sixteenth century grew the great mass of penal laws against Catholics in the United Kingdom, which for generations outraged the adherents of the old faith in conscience, education and property. Many of these were repealed only in 1829 through the herculean labors of Daniel O'Connell, some later under Gladstone, while

[5] Ibid., V. II., p. 49. [6] Hist., Bk. VI., Ch. 5.

others disgrace the statute books of England to this day.

"It must be admitted," writes Buckle,[7] "that in Scotland there is more bigotry, more superstition, and a more thorough contempt for the religion of others than in France. And in Sweden, which is one of the oldest Protestant countries in Europe, there is, not occasionally, but habitually, an intolerance and a spirit of persecution which would be discreditable to a Catholic country, but which is doubly disgraceful when proceeding from a people who profess to base their religion on the right of private judgment."

"The adherents of the Church of Rome," says Hallam, "have never failed to cast two reproaches on those who left them: one, that the reform was brought about by intemperate and calumnious abuse, by outrage of an excited populace or by the tyranny of princes; the other, that after stimulating the most ignorant to reject the authority of the Church, it instantly withdrew this liberty of judgment and devoted all who presumed to swerve from the lines drawn by law, to virulent obloquy and sometimes to bonds and death. These reproaches it may be a shame to us to own, can be uttered and cannot be refuted."

Culture. The turmoil and disorder of revolution and particularly of civil war are not favorable to intellectual or even material progress. The culture of art and literature and science requires peace of mind, stability of property and the protection guaranteed by secure and just government. For the whole Reformation century, Europe was plunged into unhappy religious strife. Literature was degraded into the medium of fierce religious controversy. Art was abhorred as the handmaid of the

[7] Hist. of Civ. in Eng., V. I., p. 264.

old religion. The breaking up of the monasteries which had been the common schools of the middle ages, struck education at its source. There was such a falling off at the Universities, that Froude said: "To the Universities the Reformation brought desolation." Through the exhaustion of energy in sterile strife and the suspicion engendered by fanaticism, even material progress was impeded.

Literature. Hallam[8] quotes Erasmus as saying: "Wherever Lutheranism reigns there literature utterly perishes." The great humanist writes again:[9] "I dislike these Gospellers on many accounts, but chiefly because through their agency, literature languishes, disappears, lies drooping and perishes; and without learning, what is man's life? They love good cheer and a wife; for other things they care not a straw."

"In England during the reign of Edward VI," says Green,[10] "divinity ceased to be taught in the Universities: students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse died away."

The delightful old booklover, Merryweather,[11] Protestant as he is, deplores the destruction by Reformation fanaticism of the mediæval libraries. "These men over whose sad deeds the bibliophile sighs with mournful regret, were those who carried out the Reformation. . . . The careless grants of a licentious monarch conferred a monastery on a court favorite or political partisan, without one thought for the preservation of its contents. Less learned hands rifled those parchment collections, mutilated their first volumes by cutting out with childish pleas-

[8] Lit. of Europe, V. I., p. 165.
[9] Epistle 714.
[10] Hist., Bk. VI., Ch. I. and VII.
[11] Bibliomania in Middle Ages, Ch. I.

ure the illuminations with which they were adorned; tearing off the bindings for the golden clasps which protected the treasures within; and chopping up huge folios as fuel for their hearths. Immense collections were sold as waste paper."

Humanists. The new theology of the Reformation is often confounded with the new learning of the Renaissance. Italy, the home of the Renaissance never embraced the Reformation. At Oxford the early humanists were doubtless reformers, but, to quote Myers,[12] "were not Protestant reformers. They believed in the divine character of the Papal supremacy. They wished indeed to reform the Papacy but not to destroy it. They did not wish to see the mediæval unity of Christendom broken up. They had no quarrel with the dogmas of the Catholic Church. Erasmus denounced the doctrines of Luther; and More died a martyr's death rather than deny the papal supremacy."

With Henry's barbarous murder of the Author of Utopia,—the scholar whom Colet declared the sole genius in all England, the saint whom the Church has beatified, the statesman of whom Charles V said: "I had rather lost my fairest city than such a counselor,"—the development of literature in England was arrested. The golden age, which had seemed ripe to break, was thrown back fifty years, till the more peaceful days that marked the close of Elizabeth's reign. Then it reappeared in Shakespeare, Bacon and Spenser. But the Elizabethan literature, says Matthew Arnold,[13] was the work "of the men of the Renaissance not of the men of the Reformation"; an opinion which is shared by Taine, and by Carlyle, who says:[14] "This glorious Elizabethan era, with its Shakespeare as the outcome of all that

[12] Modern Age, p. 31.
[13] Schools and Universities of the Continent, p. 154.
[14] Essay: Hero and Poet.

had preceded it, is itself attributable to the Catholics of the Middle Ages. The Christian faith which was the theme of Dante's song, had produced the practical life which Shakespeare was to sing."

Luther's Writings. In Germany, the blight in letters lasted for two hundred years, till the time of Leibnitz, when Germany began again to repossess a literature. Not but what the Reformation brought forth plenty of printed matter! The printing presses were kept busy enough. But their output was mostly bitter and worthless controversy. As has been said, "to call one's neighbor seventeen different kinds of devils is not polite literature; while to prove from the Apocalypse and Prophets that the Pope is Anti-Christ and the Church of Rome the scarlet woman is hardly a permanent contribution even to Biblical science."

Of the writings of Luther, which served as a model for many smaller men, Hallam says: "Their intemperance, their coarseness, their inelegance, their scurrility, their wild paradoxes that menace the foundations of religious morality, are not compensated by much strength or acuteness, and still less by any impressive eloquence. The clear and comprehensive line of argument that enlightens the reader's understanding and solves his difficulties, is always wanting. An unbounded dogmatism resting on an absolute confidence in the infallibility, practically speaking, of his own judgment, pervades his writings: no indulgence is shown, no pause allowed to the hesitating. Whatever stands in the way of his decisions—the Fathers, the Church, the schoolmen and philosophers, the canons and councils—are swept away in a current of impetuous declamation: and as everything contained in Scriptures, according to Luther, is easy to be understood and can only be understood in his sense, every deviation

from his doctrine incurs the anathema of perdition."

Art. All the traditions of the Christian centuries which had employed the fine arts, painting, sculpture, carving, embroidery, gold and silver smithing, as well as architecture, in the external expression of religious truth and feeling, were antagonized by the Reformation. The beauty of the Lord's temple which the earlier Christians had loved and lavished their treasures upon, was despised and destroyed. Where the Protestants took from the Catholics their beautiful Gothic churches, as the government enabled them to do very generally in England and in parts of Germany, pictures, statues and altars, priceless works of art, were rudely wrecked. Where the new sects built homes for themselves, they were satisfied with the bare walls of a meeting house. The false interpretation of the commandment forbidding the Jews to make graven images for the purpose of adoring and serving them as idols, was accepted as the divine anathema against all art.

"The Netherlands," says Motley,[15] "possessed an extraordinary number of churches and monasteries. Their exquisite architecture and elaborate decoration had been the earliest indication of intellectual culture displayed in the country. All that science could invent, all that art could embody, all that mechanical ingenuity could dare, all that wealth could lavish,—all gathered round these magnificent temples. . . . There raged a storm by which all these treasures were destroyed. Nearly every one of these temples were rifled of its contents. Art must forever weep over this bereavement."

England and France saw their Gothic churches defaced and disfigured when not destroyed. The Huguenots out-vandaled the Vandals in their de-

[15] Dutch Republic, V. I., Ch. 7.

struction of the exquisite architecture of the thirteenth century. Rome itself, the storehouse of history and art, suffered in 1527 from the Lutheran troops, such a barbarous sacking as she did not receive from the savage Goths and Vandals of the fifth century. The Britannica deplores the wholesale destruction of priceless manuscripts and earliest printed books which were preserved at the Vatican library.

"The loss occasioned by the plunder of gold and silver," says Prescott,[16] "might be computed. The structures so cruelly defaced might be repaired by the skill of the architect. But who can estimate the irreparable loss occasioned by the destruction of manuscripts, statuary and painting? It is a melancholy fact that the earliest efforts of the reformers were everywhere directed against those monuments of genius which had been created and cherished by the generous patronage of Catholicism."

Progress. History furnishes examples of the retarding effects of the Reformation even on the most practical progress. The old Julian Calendar was corrected in 1582, by the learned Pope Gregory XIII. This splendid and useful achievement of science, was at once accepted by the Catholic countries. "But," says the Library of Universal Knowledge, "the Protestants were then too much inflamed against Catholicism, to receive even a purely scientific improvement from such hands. The Lutherans of Germany, Switzerland and the Low Countries gave way in 1700. It was not till 1751, and after great inconvenience had been experienced for nearly two centuries, from the difference of reckoning, that an act was passed for equalizing the style in Great Britain and that used in other countries. A similar change was made about the same time in Sweden." Again,

[16] Philip II.

through the energy wasted in religious strife and civil war, the new world discoveries of Cabot, in 1497, were not followed up by England for a hundred years.

The opinion of Goethe is thus given by Froude:[17] "The German poet Goethe says of Luther, that he threw back the intellectual progress of mankind for centuries by calling in the passions of the multitude to decide subjects which ought to have been left to the learned. Goethe thought that Erasmus and men like Erasmus, had struck on the right track and that if they could have retained the direction of the mind of Europe, there would have been more truth and less falsehood among us at the present time. The party hatreds, the theological rivalries, the persecutions, the civil wars, the religious animosities which have so long distracted us, would have been all avoided and the mind of mankind would have expanded gradually and equally with the growth of knowledge."

89. DID THE REFORMATION REFORM THE CHURCH?

It was noticed that Guizot, introducing his lecture on this period, used the term, "the Reformation," only with some hesitation. It is the custom of other writers to qualify it as the so-called Reformation. It is asked, did the Reformation reform the Church?

After more than three hundred years, the Catholic Church, as such, is just what she was before the revolution of the sixteenth century. She has the same doctrines of faith, the same sacraments, the same constitution of government. As to her human side, it is to be hoped that her children are three hundred years better, with three hundred years

[17] Short Studies, V. I., p. 48.

more of opportunity; though this point is one not easy to determine. At any rate the characteristic work of the Reformation has left the ancient Church precisely where and what she was. The results of the Reformation must be looked for outside of the historic Christian Church.

If the Reformation did not reform the Church which was the one Christian fold of its day, what did it effect? It created Protestantism. Its effects are seen to-day in the scores of sects that divide the Christian world. These ever-multiplying bodies, are divisions and subdivisions of the Christians who were drawn out of the Catholic unity of the Church by the upheaval of the sixteenth century. No great secession from the Catholic Church has occurred since that time.

Sects. These modern denominations will take their place in history with the sects that afflicted the Church in its earlier days,—with the Cerinthians and Ebonites of the first century; the Gnostics and Montanists of the second; the Sabellians, Novatians and Manicheans of the third; the Donatists and Arians of the fourth; the Nestorians, Pelagians, and Monophysites of the fifth; who following the novel doctrines of Cerinthus, Montanus, Sabellius, Novatus, Arius, Nestorius, Donatus, Pelagius and other heresiarchs, went out from the unity of the Universal Church and set up their own organizations, in defiance of her authority and in opposition to her faith.

The very names of these heretical sects are hardly known to-day, save to the student of history. Yet in their respective centuries they were, humanly speaking, powerful churches. Great ones of the world were counted in their membership. Leaders of men wedded to their own subtle theories more than to the revelations of Christ, through these

churches that have given their names an unhappy fame, led the sheep of Christ from the fold of salvation. Arianism was espoused by Roman Emperors just turned from Paganism and eager to apply to the growing Christian religion, the politicians' maxim, *divide et impera*, divide and rule. It was able to drive Catholic bishops from their sees. St. Athanasius, who opposed its errors, was five times sent into exile. Its influence could even banish Pope Liberius from Rome. Yet its name is heard no more. One by one, the heretical sects, after their longer or shorter span of life, went the way of all flesh. The Catholic Church alone remains.

From these early aberrations from the Christian organism, the modern denominations do not differ essentially. They are sects: they teach heresy and are in schism from the one Church of Christ.

Every Wind of Doctrine. Since the sixteenth century Protestantism has undergone many a change. Like a fevered man, it has tossed about seeking rest, yearning and unsatisfied. Backward and forward has swung the pendulum of change. The scores of sects betray the spirit without peace; the people blown about by every wind of doctrine. In Germany the seventeenth century brought the Pietists and Mystics weary of the wrangling and politics of their fathers. The eighteenth saw the rationalism led by Grotius and Lessing. In the nineteenth, Renan the French rationalist envied the German professors and higher critics who could be Christians and infidels at the same time.

17th Century. In England after a sorry trial of the spiritual supremacy of the King, there came the reaction of Puritanism. "The old doctrine of a Catholic Christianity," says Green,[1] "flung over them its spell. Rome indeed, they looked upon as

[1] Hist., Bk. VI., Ch. 2.

Anti-Christ; but the doctrine which Rome had held so long and so firmly, the doctrine that truth should be co-extensive with the world, and not limited by national boundaries; that the Church was one in all countries and among all peoples; that there was a Christendom which embraced all kingdoms and a Christian law that ruled peoples and kings, became more and more the doctrine of Rome's bitterest enemy. . . . The great conception of the mediæval church, that of the responsibility of kings to a spiritual power, was revived at an hour when kingship was trampling all responsibility to God and man beneath its feet."

In the seventeenth century reaction, the Puritans, then in the ascendency, overthrew the Stuart dynasty, and seizing the government persecuted the sixteenth century Episcopalians and even Presbyterians, as well as the Catholics. While fanaticism persecuted and hypocrisy mingled with fanaticism, both described their miserable deeds in the high and burning language of the Bible prophets. When Oliver Cromwell slaughtered every man, woman and child in the Irish garrison of Drogheda, he wrote of "this great thing" which he had done "by the spirit of God": "It hath pleased God to bless our endeavors at Drogheda. . . . I believe we put to the sword the whole number of its defendants. . . . This hath been a marvelous great mercy." "Religion," says Green, "had been turned into a system of political and social oppression."

18th Century. Then again reaction! With the gay court of Charles II came the "corrupt dramatists," who only painted society as they saw it. By the eighteenth century open infidelity took the place of unreasoning fanaticism and hypocritical cant. The Empiricism of Locke issued in rank materialism.

Gibbon and Hume rewrote history from the viewpoint of rationalism. Shaftesbury, Bolinbroke, Herbert, Toland, Woolston, Collins, Lyons and others attacked the Bible, Christianity and sometimes all religion with the weapons of sophistry and ridicule. Voltaire and the French infidels, says Lecky, learned their principles from the English free-thinkers. The artificial poets replaced Milton. Fielding and Smollet were preferred to Bunyan. Hudibras was the most popular of books. Swift and Sterne were the glory and shame of the clergy. The gloomy and often absurd severity of manners of the Protectorate reacted in the frivolities of the Restoration and succeeding reigns.

Then Methodism arose in an effort to galvanize moribund English Protestantism into some spiritual life.

19th Century. In the nineteenth century, the Oxford movement betrayed again the religious unrest of many of the finest minds in the English established church, in its reapproachment to the old Catholic faith and practices, which issued in the conversion of John Henry Newman, Henry Edward Manning and so many others to Rome, and in the development of a large Romanizing party in the bosom of the Anglican body itself. Outside the Anglican establishment, the same religious unrest among Protestant Christians is shown by the multiplication of petty sects which the English and American people support, and in one after the other of which they seek the peace and light which their souls crave and expect from religion and have not found.

The teachings of these sects run the whole gamut of orthodoxy and heterodoxy. They approach close to Catholicism and they extend beyond the danger line of infidelity. Every conceivable theory is dog-

matically asserted by some and as stoutly denied by others. The triune God, the divinity of Christ, the inspiration of the Bible, the fall and original sin, free-will and moral responsibility, atonement and grace, the Church, the priesthood, the sacraments, the need of Baptism, the divine presence in the Eucharist, the observance of Sunday, divorce and remarriage, race-suicide, polygamy, spiritism, faith-cure, the right of private property, one and all of these doctrines, and more besides, are defended as true and assailed as false, by so-called Christian sects.

The myriad forms of Protestantism find a common bond only in the negative characteristic that they are not Catholic. Anything else it may or may not be: that depends upon the individual's judgment; but Protestantism is always this, it is outside of the unity of the historic Church and in protest against it. In whatever else the sects may disagree, in this they are at one. The one essential characteristic of all Protestantism is not what it is, but what it is not: not the particular doctrines which its many divisions may uphold, but the fact that they are all in schism from the Church. This negative nature of the work of the Reformation is fatefully expressed in the common name Protestantism.

Meantime many of the rising generation, often educated college-men and other promising youths, to whom the claims of the Christian religion have never been adequately presented, but who have been trained by science to know the necessary unity of truth, drop into agnosticism and point to the babel of sects around them in defense of their silent disregard of all organized religion. Misdirected workingmen, lured into socialism, accept the dreams of its leaders as the gospel of Jesus Christ. Infidels are ever ready to glorify the Reformation: pointing

out that from private interpretation to rationalism, is a step logical and short; and praising Luther as the hero who blazed the path to free-thought by destroying for multitudes the spiritual authority of the Church.

Twentieth Century. With the twentieth century, Protestantism as an active principle has about spent its force. Its followers no longer glory in the name. "We do not any longer take special pride in the designation of Protestant," says the Independent.[2] "It was good enough once. . . . There is not a denomination in this country that has the word Protestant in its name, which is not trying to get rid of it." Men who know the Catholic Church have no protest against it: and no honest man will protest against it, without knowing it.

As men are more intelligent, they appreciate the more, the glory of the Catholic name. As early as the year 110, St. Ignatius employed the term Catholic, as the proper name of the Church of Christ. Signifying universal, it corresponds to the universality of the Christian religion. It distinguishes the historic Christian body which from the days of Christ has continued in the unity of faith and the bond of charity, from those who though professing the name of Christ, followed other leaders out of His divinely constituted Church, and were thus no longer part of that Church but sects, being cut off from it. The sect bears the name of a man, a country, an epoch, or of a particular point of doctrine or polity. It is Lutheran or Anglican or Southern Presbyterian or Baptist or Methodist Episcopal. The true Church is neither man-made, nor national, nor sectional. It stands for all of Christ's teaching. It exists in every century. Its mission is to all nations and all men. It is universal. It is Catholic.

[2] N. Y., Sept. 17, 1908, p. 620.

At the opening of the twentieth century thoughtful men see in the world two general tendencies: one toward the camps of agnosticism and socialism, the other toward the conservatism of the Catholic Church. The growth of higher education, larger opportunity of travel,[3] the good citizenship of the Catholic millions, the writings of Leo XIII on Divorce, Education, Capital and Labor, have been an aurora to drive away the darkness of ignorance and misunderstanding that blind men to the historic Church. At the same time the destructive work of the higher critics, the spread of religious indifference, the disintegration of the sects, the menace of socialism and anarchy, lead conservative Christians to look toward that historic Church as still the citadel of Christian faith and morals.

Thousands of Non-Catholics come back to the old Church each year seeking light and peace. Whatever was good or true or beautiful among the teachings of their sects, they find had been taught by the Catholic Church from the beginning. If they leave anything behind them, it is error. If they learn anything new, it is Christian truth that had till now escaped their notice. They lose nothing, but gain all. For the sects that rend the body of Christ, Catholics can have no approving word. With the Scriptures [4] we must condemn the divisions brought in by the pride of men to disrupt the unity which is the will of God and a mark of His Church.[5] But we have only the kindest good-will and the sincerest love for the many Non-Catholics who, often without fault of their own or appreciation of their position, are outside the pale of the Church and affiliated with

[3] Toward the end of Innocents Abroad, Mark Twain says: "Travel is fatal to prejudice, bigotry and narrow-mindedness: and many of our people need it sorely on that account."

[4] II. Peter 2, 1-3; Gal. 5, 20-21; II. Cor. 11, 13; II. Tim. 4, 3-4; Mt. 7, 15.

[5] John 17, 20-21; 10, 16; Eph. 4, 3-6; Rom. 12, 4-5; Col. 3, 5.

sects that oppose it.[6] Converts are welcomed home to the Church of their forefathers where they find a peace never known before. They experience the sense of security described by both Newman and Manning after many years in the Catholic Church. "From the hour," says the latter, "that I submitted to the divine voice which speaks through the one Catholic and Roman Church, I have never known so much as a momentary shadow of doubt to pass over my reason or my conscience." "From the day that I became a Catholic to this day, now close upon thirty years," writes Cardinal Newman, "I have never had a moment's misgiving."

Lead Kindly Light. The favorite hymn of those who still hesitate without, is the "Lead, Kindly Light," penned by Newman in those dark days when he was groping his way, from what he called the "city of confusion," to the Church of Christ.

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on;
I loved the garish day; and spite of fears,
Pride ruled my will; remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on.
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

[6] Well meaning people may unconsciously persecute Christ. Act. 9. 4.

90. STATISTICS OF RELIGION.

Religious Divisions of World.

Christians	615,349,416
Jews	12,989,751
Mohammedans	207,067,840
Brahmins	210,000,000
Buddhists	125,270,000
Confucian and Ancestor Worship	240,000,000
Taoists and Shintoists	49,000,000
Fetish, etc.	91,604,000

Divisions of Christians.

	Catholics.	Orthodox.	Oriental Schismatics.	Protestants.
Asia	12,661,498	13,806,000	2,919,000	2,354,817
Africa	2,689,839	.....	5,823,989	2,634,660
Europe	188,517,058	113,735,718	232,000	106,200,177
America	87,614,635	.....	.....	70,868,923
Australia and Oceanica	1,244,055	.....	.....	3,997,047
Total	292,787,085	127,541,718	8,974,989	186,055,624

Christian Division of Europe.

	Catholic	Orthodox	Protestant
Austria Hungary	35,000,000	3,500,000	4,000,000
Belgium	7,000,000		15,000
Bulgaria	29,000	1,400,000	
Denmark	3,000		2,000,000
France	35,000,000		600,000
Germany	20,000,000		30,000,000
Great Britain and Ireland	7,000,000		30,000,000
Greece	10,000	2,000,000	10,000
Italy	30,000,000		65,000
Luxemburg	200,000		
Malta	160,000		
Montenegro	5,000	290,000	
Netherlands	1,700,000		2,800,000
Norway	2,000		1,900,000

	Catholic	Orthodox	Protest.
Ottoman Empire	320,000	1,700,000	11,000
Portugal	4,300,000		
Roumelia	30,000	700,000	
Roumania	100,000	4,800,000	15,000
Russia	10,000,000	75,000,000	3,500,000
Servia	6,000	2,000,000	1,000
Spain	18,000,000		30,000
Sweden	2,000		4,600,000
Switzerland	1,200,000		1,800,000

Denominations in United States

Name	Bodies	Members	Founder	Origin
Catholic Church	1	17,549,324	Jesus Christ	33
Baptist	17	7,236,650	Roger Williams	1639
Brethren (Dunkers)	5	134,373	Alex. Mack	1708
Christian Church	1	117,853		
Churches of Christ	1	319,211		
Congregationalists	1	790,163	Robt. Browne	1583
Disciples of Christ	1	1,231,404	Alex. Campbell	1810
Eastern Orthodox	7	250,340		
Evangelical Assn.	1	120,756	Jacob Albright	1800
Friends	4	114,714	George Fox	1624
German Evangelical Synod	1	342,788		1817
Jewish Congregations	1	359,998		
Latter Day Saints	2	462,332	Jos. Smith	1830
Lutherans	21	2,463,465	Martin Luther	1524
Mennonites	16	79,591	Mennon Simonis	
Methodist	17	7,165,986	John Wesley	1739
Presbyterians	10	2,257,439	Calvin & Knox	1560
Protestant Episcopal	1	1,098 173	Henry VIII	1534
Reformed	4	533,356	Zwingle	1531
United Brethren	2	367,620	Otterbein	1760
Unitarians	1	72,000	Channing	1815
All other Sects	81	647,868		

Catholic statistics from Catholic Directory, 1919; others from World Almanac 1919. New world and European statistics are not available since the war.

Note: The war services of the Catholic people of the United States furnished again evidence already abundantly available from other sources, that our statistics of Catholic population and institutions were no idle figures, as in patriotism and comparative numbers our Catholic people were unsurpassed.

Meeting in Washington in April, 1917, the Cardinals and Archbishops representing the Church in the United States pledged to the Government the moral and material support of our people and the use of our institutions. The Catholic National War Council, headed by representatives of the hierarchy and laity, directed and unified our many activities, spiritual, social and material; and after the war devoted their splendid organization to a reconstruction program.

While Catholics formed only a sixth of the population of the country, it was found that 35 per cent of the Army and more of the Navy were Catholic men. We were accordingly given 36.7 per cent of the army chaplains, whose work was supplemented by the Knights of Columbus chaplains.

At the invitation of the Government, the Knights of Columbus conducted among Soldiers and Sailors at home and abroad, welfare work such as they had carried on among our soldiers on the Mexican border even before the war. Millions of dollars were used for this work, and with such wise economy that the organization was able to give free of charge, to our men in uniform, endless creature comforts, as well as moral, social and educational care. The only criticism of the K. of C. work was the enthusiastic endorsement by the men in the ranks and the grateful approbation of Generals Foch and Pershing, of the United States and the French Governments and all others concerned. Our colleges, hospitals, nurses' training schools, churches and publications each in their own way gave loyal service to our country; as did our Catholic women.

Among the heroic Catholic figures in the war stand out: Ferdinand Foch, Generalissimo of the Allies; Cardinal Mercier, Primate of Belgium; Admiral Benson, ranking officer of our Navy and its representative at the Peace Conference, and, above all, Pope Benedict XV, who used his great influence to promote peace, and, failing that, devoted his resources to alleviating the horrors of war. During the war England maintained a representative at the Vatican, through whom the Pope was able to deal diplomatically with the Allies. Recognizing the Christian charity of the Holy Father, which rises above all the misunderstandings of men and nations, Catholics of every country remained loyal to their Christian faith and its international brotherhood, and at the close of the war the Church finds herself stronger than ever.

CHAPTER XXVII

THE CATHOLIC CHURCH IN THE UNITED STATES

91. THE EARLIEST AMERICANS.

The history of the Catholic Church in the United States is not co-extensive with the history of the Catholic Church in America. The latter is a much larger theme. The earliest history of the Catholic Church in America is written in the Sagas of the Norsemen, sung still by the Icelanders of to-day, telling of the voyages of their fathers almost a thousand years ago.

Before entering upon the long chapter of the history of the religious revolutions which filled the sixteenth century, we chronicled the feats that immortally linked with America the names of her Catholic discoverers in the century before Calvin and Knox were born or Luther and Henry VIII raised the flag of rebellion against the authority of the Christian Church; as also the deeds of the explorers and missionaries of Catholic France and Spain, who planted the seeds of civilization and religion throughout South America, and in the north made their way to the St. Lawrence and the Mississippi, to the Great Lakes and the Pacific Ocean, while half of Europe exhausted its strength in internecine religious strife.

The names of the first Americans who cast in their lot with the country of their adoption, make a roll

of honor of Catholic heroes. There are the great discoverers, Columbus, the Cabots, Americus Vespuccius. There are the master explorers like De Soto, Balboa, Cortez, Champlain, Joliet, Cartier, La Salle. There are the bold colonizers like Iberville, Bienville, Cadillac, Duluth, Vincennes, not to mention the English Lord Baltimore. There are the missionaries from Las Casas and the priests who sailed with Columbus and Cabot, to Father Juniper Serra and his brother apostles of California. These missionaries were often scientists as well as saints. With the name of Le Moyne stand those of Roche d'Allon, Mare and other priests, Franciscans and Jesuits, as the geologists and botanists who identified our herbs, and found the salt springs of Onondaga, the oil-springs of Pennsylvania, the copper of Lake Superior, the lead of Illinois, our beds of coal and our mines of turquoise. Among the philologists of the Indian languages, stand out Fathers Rales, White, Sagard, Pareya, Bruya, Garnier, Garcia, Le Boulanger, Cuesta, Sitjar, who for almost two centuries before the Revolution were publishing dictionaries, grammars, catechisms and prayer books, in the tongues of the Abnaki, Mohawks, Seneca, Cayuga, Onondaga, Illinois, Wyandot, and the tribes of Florida, Maryland, Texas and California. Among the apostles and martyrs who have left us the earliest history of our land in the Jesuit Relations, are numbered Fathers Marquette, Hennepin, Isaac Jogues, Raymbault, Menard, Allouez, Breboeuf, Lallemand, Daniel, Biard, Rale, Masse, and many more, of whom Bancroft could say: "Thus did the religious zeal of the French bear the cross to the banks of the St. Mary (Sault Ste. Marie), and the confines of Lake Superior and look wistfully toward the homes of the Sioux in the valley of the Mississippi before the New England Eliot had addressed a tribe

of Indians that dwelt within six miles of Boston Harbor."

When the Louisiana Purchase of 1803 ceded to the United States the vast domain explored by the French and Spaniards, Napoleon well remarked: "This accession of territory establishes forever the power of the United States."

92. CATHOLIC COLONISTS AND RELIGIOUS LIBERTY.

With the coming of the English colonies in the seventeenth century, came also English Catholics; and their principles and conduct were worthy of their illustrious fellow-religionists who had been the pathfinders of America. The Colony of Maryland was founded by Lord Baltimore, as an asylum for the Catholics of England who were then suffering the most inhuman persecution for their faith. On March 25, 1634, the Ark and the Dove entered Chesapeake Bay and sailed up the Potomac. Mass of Thanksgiving was celebrated by the Jesuit Fathers White and Altham. The colonists purchased land from the Indians and called their settlement St. Mary's.

Home of Religious Liberty. Lord Baltimore had been given the most extensive privileges ever conferred on a colonizer by an English sovereign. It is to the glory of the Catholic Calverts that they used their power to establish in America a home for religious liberty—the only home, as Bancroft says, it then possessed in the world. The Catholic Colonists who had been exiled from England by religious persecution and refused refuge on the shores of Virginia on account of their faith, were not content to practice religious toleration, but enacted its principle into a law of Maryland, which

gave equal rights in religion to all Christians. In answer to Lord Baltimore's invitation, says Bancroft,[1] "from France came Huguenots,[2] from Germany, from Holland, from Sweden, from Finland the children of misfortune sought protection under the tolerant scepter of the Roman Catholic." And he adds: "Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages."

The significance of Maryland's action in thus being the first to make religious freedom the law of the land, cannot be overestimated. It is one of the grandest deeds in the history of our country. The little seed thus planted was, as shall be seen, the germ from which sprang our constitutional liberty of conscience of which we proudly boast.

Environment of Intolerance. To appreciate fully the magnanimity of the Maryland law, we must view it in its environment of the early 17th century. The peace of Westphalia had not yet brought about some understanding between the hostile factions stirred up by the religious revolution of the preceding century. England was still in the throes of the Reformation. English Catholics lay prostrated and crushed by the persecution which in the long reign of Elizabeth had sufficiently accomplished its work, but which the advisers of

[1] Hist. of U. S., Vol. I., p. 244.

[2] In the St. Bartholomew day massacre of 1572 Huguenots (about 786) fell not as martyrs to the Protestant faith, but as followers of the revolutionary party whose leaders aimed at nothing short of the French throne.

The massacre was entirely a political move. How little religion had to do with it may be judged from the religious indifference of the leaders of both parties. The Catholic Church had nothing to do with this atrocity except to condemn its horror. It is true that Pope Gregory, who was deceived by the first reports of the trouble which reached Rome through the couriers of the French King, had the Te Deum sung in thanksgiving that the life of the king had been saved from conspirators. When the Pope learned the rest of the story he wept with sorrow and condemned the horror. Lord Acton ascribes this massacre, like much more so-called religious persecution, to the principal of state solidarity.

Kings James and Charles had forced them to keep up. Those English Protestants who were as determined as their Catholic neighbors to resist the galling tyranny of the politico-religious establishment called the national Church of England, were gathering their forces for a mighty struggle. These Puritans, as they were called, had sent a colony to Massachusetts, to find in the new world "freedom to worship God," a few years before the coming of Lord Baltimore's Catholic colony. A few years after it, their brethren in England, around the standard of Cromwell, were to seize the government and under forms of law to strike off the heads of King Charles I and of Archbishop Laud, the primate of the national church. The fever of fanaticism was in the air. Persecution begot religious hatred. Party spirit begot bigotry. Lust of power begot intolerance.

Colonial Intolerance. Most of the men that formed our original colonies were unable to rise above these limitations of their day. To America they came seeking "freedom to worship God." But they sought this freedom for themselves only. On the wild shores of the new world, along with the palings which they raised to keep out the savage Indians, they made laws of persecution to keep out of their midst and to smite with outrage and death, the neighbor whose conscience might lead him to worship God in a manner different from their own.

Virginia was a royal province and no one could settle there unless he took the "oath of Supremacy," acknowledging the King of England as the head of the Church of God. All but Episcopalians were thus banned. No priest could enter the colony. No Catholic could be a witness in a court of justice.

New England Puritans provided that no man should be admitted to the freedom of their body politic, but such as were members of one of their Congregational Churches. The poor Quakers fleeing from persecution in England, arrived at Massachusetts Bay only to have their ears cut off and be flogged and turned adrift; and be hanged till dead if they returned to the colony. The heartless exile of Roger Williams into the trackless winter forests, the refinement of cruelty which tortured Anne Hutchinson, the Witchcraft panic stirred up by Cotton Mather and other Puritan ministers, reveal the bigotry of colonial New England.

Bigotry Lost Canada. The bitter protests sent to England by the American colonists and even voiced by the Continental Congress, when the British Parliament passed the Quebec Act (1774) recognizing the right of the French Colonies of Canada to practice their Catholic religion (and thus shrewdly securing their allegiance in the stress of the approaching Revolution), may be said to have been the chief cause why the Canadians refused to join us in our struggle with the mother country. Indeed so little was appreciation of religious liberty a virtue of our early English colonists, that despite the wise provisions which the exigencies of the times made a part of our federal constitution, even well into the nineteenth century laws of religious intolerance continued to disgrace the statute books of Massachusetts, New Hampshire, New Jersey, North Carolina, New York and Connecticut.

Liberty Betrayed. The bright beacon-light of religious liberty set up by the Catholic Colony of Maryland and which contrasted so gloriously with the surrounding darkness of intolerance, was not destined to remain. It was to be put out, by the very men who had turned to it in their shipwreck

and had found welcome and a safe harbor. Puritans fleeing from persecution in Anglican Virginia, prelatists driven out of Puritan New England, had found citizenship in Maryland. "But," says Bancroft, "the Puritans had neither the gratitude to respect the rights of the government by which they had been received and fostered, nor magnanimity to continue the toleration to which alone they were indebted for their residence in the colony." Three times they rose up in rebellion against the Baltimores, and struck at the religious liberty of the colony.

In the Clayborne rebellion of 1645, the Jesuit missionaries were sent in chains to England and many Catholics robbed and banished. When the rebellion was suppressed, at the instance of Lord Baltimore the Act Concerning Religion (1649), was passed, securing again the colony's practice of freedom of conscience.

With the execution of Charles I the Puritans hastening to espouse the cause of Cromwell, seized the Maryland government, revoked the Toleration Act, and passed a law that "none who professed and exercised the Popish religion could be protected in the Province." With the Restoration in 1660, Lord Baltimore regained his rights and the Toleration Act was again revived to the fullest extent.

Peace reigned till the accession of William and Mary (1688), when the Puritans rebelled, and formed an "Association for the defense of the Protestant Religion." Maryland became a royal province. The Church of England finally was made the established religion of Maryland. Catholics were disfranchised, and compelled to pay tithes for the support of the Anglican establishment. Bishops and priests could not exercise their ministry in public. Catholics were taxed double, and

declared incompetent to purchase or inherit lands. The law put "Irish Papists" on a footing with negro slaves. For seventy years before the Revolution, Catholics could attend Mass only in their private homes. Thus were Catholics outraged in the American Colony which they had made the land of the sanctuary and an asylum of liberty for all Christians.

Gov. Dongan of New York. As intolerance quenched the light of religious liberty in Maryland, its first American home, so did it elsewhere. The Rhode Island law of 1663, passed through the influence and to the immortal honor of Roger Williams, was changed in 1719, to deny the rights of citizenship to Catholics and Jews. The liberal charter given to William Penn by Charles II in 1681, was so altered in 1693, that till the Revolution no one could hold even the most petty office without taking an oath denying the Real Presence and declaring the Mass idolatrous. When New York held its first legislative assembly after passing from the Dutch to the English, its Governor, Thomas Dongan, an Irishman and a Catholic, drew up a Charter of Liberties (1683) guaranteeing freedom of conscience and religious liberty to all Christians. A later assembly (1691) reënacted Dongan's charter with one change: religious liberty was denied to Catholics, whose priests were expelled from the colony and laymen disfranchised. This pioneer of religious freedom in America, Frost in his history significantly describes as "a man of high integrity, unblemished character and great moderation, who although a Catholic, (!) may be ranked among the best of our governors."

93. CATHOLICS AND THE REVOLUTION.

As in the colonial period of our country's history, Catholics stood out persistently and in the face of death-dealing opposition for that liberty of conscience which would later be hailed as the glory of our constitution, so in the Revolution, according to their numbers and means, they worked without stain or reproach for the liberty of man.

Every Catholic was a Whig. While Methodists, with John Wesley, sided with England, and a very large portion of the Episcopalians took the same course, and Quakers conscientiously averse to war, remained neutral, the Catholics spontaneously and universally adhered to the cause of independence. With the Catholic colonists fought Catholic soldiers of other nationalities, who came from Catholic France and Catholic Poland with Lafayette, Rochambeau, Fleury, Dupartial, Lowzon, Count De Gras, Pulaski, DeKalb, Kosciusko and the other lovers of liberty who were a providence in our hour of need and to whose memory America will never be ungrateful.

Saucy Jack Barry. On the seas the great Commodore of our Navy was John Barry. To detach him from the American cause, Lord Howe offered him 15,000 guineas and the command of the best frigate in the English Navy. "I have devoted myself," was his answer, "to the cause of America, and not the value and command of the whole British fleet can seduce me from it." This "Saucy Jack Barry, father of the American Navy," like many of his mariners, was a Catholic and an Irishman. A large part of the valiant army of Mad Anthony Wayne were German and Irish Catholics.

General Stephen Moylan, whom Washington appointed first quarter-master of the revolutionary

army, was a Catholic. When our currency had depreciated in value, gaunt famine stared Washington's army in the face, and discontent, desertion and mutiny threatened to defeat the great object to be accomplished, the Friendly Sons of St. Patrick most promptly and most generously responded to the bankrupt government's appeal, with over half a million dollars; while the individual subscription of Thomas Fitzsimmons, a Catholic merchant of Philadelphia, was the then vast sum of twenty-five thousand dollars. It is estimated that Catholic France spent sixty million dollars in our revolution.

Declaration of Independence. Not only in the field and on the quarter-deck, but also in the council-room did Catholics have worthy representatives. Charles Carroll of Carrollton, his cousin Daniel Carroll, a brother of Archbishop Carroll, Thomas Fitzsimmons and Thomas S. Lee were members of the Continental Congress or signers of the Declaration of Independence.

Charles Carroll of Carrollton. Among the list of patriot heroes whose names are attached to that immortal document, none was more distinguished than Charles Carroll of Carrollton, who in signing the Declaration of Independence did not hesitate to stake upon the issue more property than all the other signers put together.

In his "Historical Sketches of Statesmen Who Flourished in the Time of George III," Lord Brougham says of Carroll:—

"His family was settled in Maryland ever since the reign of James II, and had during that period been possessed of the same ample property,—the largest in the union. It stood therefore at the head of the aristocracy of the country; was naturally in alliance with the government; could gain nothing,

while it risked everything by a change of dynasty; and therefore, according to all the rules and the prejudices and the frailties which are commonly found guiding men in a crisis of affairs, Charles Carroll might have been expected to take a part against revolt, certainly never to join in promoting it. Such, however, was not this patriotic person. He was among the foremost to sign the celebrated Declaration of Independence. All who did so were believed to have devoted themselves and their families to the Furies. As he set his hand to the instrument, the whisper ran round the hall of Congress, "there goes some millions of property!" There being many of the same name, someone said: "Nobody will know what Carroll it is," as no one wrote more than his name. Then one at his elbow remarked to Carroll: "You'll get clear,—there are several of the name,—they will not know which to take." "Not so!" he replied; and instantly added his residence, "of Carrollton."

Charles Carroll and Mr. Chase were appointed by Franklin Commissioners to Canada in behalf of the struggling colonies. Carroll died in 1832. Among his last words were: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, property and most of the good things which the world can bestow; public approbation, applause: but what I now look back on with greatest satisfaction to myself is that I have practiced the duties of my religion."

Our First Bishop. From this same fine family came our first bishop of the Catholic Church in the United States, John Carroll, Archbishop of Baltimore. Like his illustrious cousin and his brother, Archbishop Carroll was a patriot. Franklin employed him on a confidential mission to Canada.

He was a worthy forerunner of the patriotic and prudent body of Christian leaders who have ever since blessed the Episcopal Sees of America.

Washington's Appreciation. As the revolution revealed the loyalty and sterling worth of the Catholic Americans and the self-sacrificing friendship for the budding Republic, of their fellow-religionists abroad, men of greater mind were grieved at the religious persecution to which Catholics were subjected in every colony. While commanding the troops before Boston, Washington checked the New England custom of burning the Pope in effigy every 5th of November,[1] and censured this insult as "ridiculous and childish."

Replying to an address of congratulation upon his election to the Presidency, presented by the leading Catholic clergy and laity, Washington said: "As mankind become more liberal, they will be the more apt to allow, that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see America the foremost nation in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government; or the important assistance they received from a nation in which the Roman Catholic faith is professed."

94. CATHOLICS AND THE CONSTITUTION.

On the eve of the Revolution the Continental

[1] This gruesome holiday recalled the Gun Powder Plot of 1605. Half a dozen Catholics in England, with Guy Fawkes, driven to madness by the tyrannous persecution which spoiled them of every right of body and soul, conceived the wild plan of destroying the authors of their persecution by blowing up the house of Parliament. The Catholics as a body were in no wise responsible for this wicked scheme. Indeed it was a Catholic, Lord Monteagle, who discovered the plot and at once exposed it to the king.

Congress had protested to England and declared that they could not conceal their astonishment at the Quebec Act, which recognized the right of the French Colonies of Canada to practice their Catholic faith. At that time nine out of the thirteen colonies had religious test-oaths, and the other four had laws discriminating against Catholics. At the close of the Revolution, the colonial representatives adopted the Constitution of the United States, declaring that "no religious test shall ever be required as a qualification to any office or public trust under the United States" (Art. VI. Sec. 3): and soon added the securing Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." (Amendment I).

Whence This Change of Feeling? The Revolution had taught the lessons of sympathy and respect. It had revealed the worth of men who professed the Catholic faith and of men who made profession of no faith. Bigotry there still was; and the articles of the Constitution were hotly debated. But broadness prevailed. Catholic France had given the struggling revolutionists the practical friendship of men and money, and was the first power to sign a trèaty recognizing the new Republic. In France, America had a Catholic Godmother. Catholic Spain had joined with France, opened her ports to our privateers; refused to give them up to England as demanded; and crushed British power on our southern frontier.[1] The Catholic princes of Germany had protested against the Hessian soldiers, all raised in Protestant states, hiring out to the work of English oppression.

Catholics at home were loyal unto death. Cath-

[1] Galveston is named for Count Bernardo de Galvez, Spanish governor of Louisiana, who (1770) besieged the English forces at Baton Rouge and swept the Louisiana waters of English vessels.

olics abroad were friends indeed as they were friends in need. Could America in 1788, repeat the unhappy protest against religious liberty voiced at the Continental Congress of 1774? Would she follow the example of Massachusetts and Virginia and incorporate into her federal constitution the religious tests and discriminations that limited every colony? Or would she follow the example first set by the Catholic Lord Baltimore, and followed by the Catholic Governor Dongan and the immortal Roger Williams? There was but one course. The freedom of conscience that was proclaimed in the solitudes of Maryland in 1634, and in the wilderness of Rhode Island in 1636, after a century and a half of opposition, became part of the Constitution of the United States.

Catholics may reflect with honorable pride, that as their fellow-religionists discovered and explored America, so their Catholic ancestors took a unique part in making religious liberty the law of the land. And it is happily true, that while citizens of the Catholic faith have since been the object of bigotry and fanaticism, as by the Native American and Know-Nothing Parties[2] and by the American Protective Association, they have never lent themselves to any movement contrary to the tolerant provision of the Constitution and to the religious freedom they themselves first proclaimed.

Magna Charta. Our Constitution, our rights, our

[2] Boston citizens destroyed the Ursuline Convent at Charleston, in 1834. "Native Americans" rioted at Philadelphia in 1844 for three days, burning several churches, a house of the Sisters of Charity and the homes of many Catholics, several of whom were killed. They rioted in New York the same year. In 1854 Know-Nothing mobs destroyed churches in Maine, New Hampshire and New Jersey, and killed a number of Catholics at Louisville. The social persecution can be imagined. These fires of bigotry were fed by such books as the "Awful Disclosures of Maria Monk," a foul, lying concoction of three ministers, Revs. Brownlee, Bourne and Slocum. While the present writer has seen many such slanderous books written against the Catholic Church, he has yet to hear of a Catholic writing such a work about others.

glory are all summed up in the words, civil and religious liberty. Catholics had much to do in achieving our religious liberty. It may be interesting to notice their part in the creation of our civil liberty. Civil liberty may be defined, "the protection, by just law, of the life and property of the citizen, against the arbitrary actions of king or magistrate." In what does our civil liberty consist? First, That our house is our castle; second, That no one can be imprisoned except by due process of law; third, No taxation without representation; fourth, Trial by jury; fifth, Fixed courts; sixth, Habeas Corpus.

These six propositions contain the sum of all we mean by civil liberty, and constitute the basis of our national and state constitutions. They are all substantially contained in the Magna Charta of England from which we derive our law. That Magna Charta was created, maintained and fought for by Catholics, three centuries before the Reformation. It is the immortal document wrested from King John Lackland by the Catholic Archbishop Stephen Langdon and the Catholic Barons of England in the early 13th century. It may be added, to the glory of Christ and His Church, that the common law of England is founded upon the Catholic Canon Law, which is the Church's application of the principles of the Gospel to the problems of human society.

95. CATHOLIC INSTITUTIONS.

The development of the Catholic Church in the United States has kept pace with the marvelous growth of the Republic itself. At the close of the Revolution, a single Bishop and a handful of priests ministered to a small and scattered Catholic popu-

lation. Churches and charitable institutions were few and humble. Georgetown University, founded by the Jesuits in 1789; and the Convents of the Visitation Nuns at Washington: and of the Ursulines at New Orleans, founded 1727, were about the only notable institutions of higher education.

The first decade of the twentieth century (1913) finds in the United States a Catholic population of 15,015,569, with ten million more in our colonial dependencies. The dioceses that parcel off our territory from the Atlantic to the Pacific are presided over by 14 archbishops, and 97 bishops. Priests to the number of 17,491 labor in the parish, the school and the charitable institution, on the platform, the pulpit and the religious press. They are seconded in their work by several thousand brothers and almost 100,000 sisters of charity, whose lives are consecrated to Christ and who spend their talents, be they one or ten, to the glory of God and the good of his human children; as well as by an army of men and women of the laity.

It would be difficult to enumerate all of our country's centers of Catholic activity. There are 13,939 churches—many of them of cathedral proportions and elegance. There are some 6,000 institutions of learning:—including some 300 universities and colleges; over 700 academies for the higher education of women; and over 5,000 parochial schools, educating a million and a half children. There are more than 1,000 institutions of charity. These minister to every ill to which human nature is heir. In 289 orphan asylums, 47,111 helpless children find Christian care. Besides the orphanages, hospitals and other asylums familiar to every city, there are such mercies as the Leper Asylum of Louisiana conducted for the state by the Sisters of Charity, and the New York hospital for incurable cancer patients

founded and presided over by Sister Alphonsa, known to the world as Rose Hawthorne Lathrop, the daughter of Nathaniel Hawthorne.

Wealth of the Church. The significance of these figures is more than material. The Church in the United States is not wealthy in gold, though she has millions invested in her work. She knows little of endowments. Practically all her institutions are struggling with the problem, how to attempt the works which daily call loudly to our charity and which grow apace out of all proportion to our means and equipment. These figures are but the material expression of millions of human lives lived to know and love and serve God in this world and so to be happy with Him in the world to come.

The wealth and worth of the Church consist in her power to develop men and women in the image of Jesus Christ. As the channel of God's grace, she has riches beyond estimation. The glory of God and the salvation of souls is the one motive and so the secret of all the Church's endless activities. For the glory of God is realized in the salvation of souls; and men are in the way of salvation, when, by whatever cord of Adam, they are drawn out of the quagmire of ignorance and sin, into the environment of truth and love, where may develop that immortal life breathed into the lowliest of men by the Creator in whose image we all of us are made. The better Catholic a man is, the better citizen he will be, the better man he will be.

Catholic Charities. Some conception of the practical charities of the Catholic Church in the United States may be formed from the statistics of the institutions maintained in our many dioceses, of which the following are typical:

NEW YORK:—Orphan Asylums 9; Day Nurseries 17; Industrial and Reform Schools 36; Schools for Deaf Mutes

3; Parish Schools 302; Academies for Girls 44; Colleges and Academies for Boys 18; Children Under Catholic Care 106,430; Hospitals 24; Immigrant Homes 7; Homes for Aged 5; Asylums for Blind 2; Homes for Seamen, Friendless Women, etc.; Churches 347; Chapels 196; Priests 1002; Catholic Population 1,219,920.

BROOKLYN:—Orphan Asylums 11; Infant Asylum 1; Industrial School 1; Parish Schools 80; Academies 15; Colleges 4; Children Under Catholic Care 78,000; Hospitals 6; Homes for Aged Poor 2; Home of Good Shepherd 1; Churches 198; Priests 465; Catholic Population, 700,000.

BOSTON:—Orphan Asylums 10; Infant Asylum 1; Deaf Mute Home 1; Industrial Schools 5; Parish Schools 89; Academies 9; Colleges 5; Children Under Catholic Care 59,328; Hospitals 5; Homes 8; Churches 263; Priests 676; Catholic Population 1,000,000.

PHILADELPHIA:—Orphan Asylums 12; Industrial Schools for Whites 2, for Indian and Negro Children 1; Protectorates 2; Houses for Homeless Boys 2; for Working Girls 2; Parish Schools 135; Academies for Young Ladies 11; Colleges and Seminaries for Young Men 7; Children Under Catholic Care 70,000; Hospitals 5; Homes for Aged Poor 3; For Widows 1; St. Vincent de Paul Conferences 69; Churches 312; Priests 614; Catholic Population 604,000.

CHICAGO:—Orphan Asylums 6; School for Deaf Mutes 1; Boys' Industrial Schools 2; Girls' Industrial School 1; Infant Asylums 2; Home for Working Boys 1; For Working Girls 3; Young People Under Catholic Care 118,000; Hospitals 18; Homes for Aged 5; Parish Schools 230; Colleges for Boys 12; Academies for Girls 22; High Schools 11; Churches 300; Priests 745; Catholic Population 1,150,000.

SAN FRANCISCO:—Orphan Asylums 5; Deaf Mute Asylum 1; Infant Asylum 1; Industrial Schools 2; Protectory for Boys 1; Parish Schools 42; Academies 21; Normal School 1; Colleges 9; Children Under Catholic Care 23,000; Hospitals 6; Homes for Aged Poor 4; Churches 184; Priests 352; Catholic Population 251,000.

96. CATHOLIC EDUCATION.

No Catholic institution in the United States is more significant of the Christian faith and power of

sacrifice of the Catholic people, than their system of education.

Besides more than 1,000 colleges and academies for higher education, the Church in the United States maintains over 5,000 primary and grammar schools. In the year 1913 there were 1,593,316 children being educated in the Catholic institutions in our country. Of these, 1,333,786 attend our parochial schools. Estimating from the average cost per child in the public schools of the country, Catholic schools mean a financial burden of much more than $35,000,000 each year. The only endowment possessed by our schools, are the faith and generosity of the parents who build and maintain them, and of the sisters, brothers and priests who give themselves to teach in the schools without further material recompense than their scanty living.

Education must train the mind to knowledge, the hands to skill and the body to strength; but it must not stop there. It must train the will to virtue. Character is more than talent or wealth. The wise man is he who makes all his actions work together for his eternal good. Right morals can be founded only on religious principles. The Christian faith is an integral part of truth and the mightiest source of virtue. In training children for life, it may not be ignored as though it did not exist, or at any rate was not a vital factor in life.

These are briefly the principles on which our Catholic schools are founded. The Catholic Church is not opposed to popular education. The immeasurable sacrifices which the Catholic people make for education attest our realization of its value. In secular branches our schools are not behind the best. We pay our share toward the support of the public schools even while we maintain our Christian schools. We trust that the day will come when our

country will solve the problem of offering to its citizens in its public schools, an education that will not fall short of our needs. Meantime we must keep up our select schools. The charity of the men and women who devote themselves to our schools and make their maintenance possible, is more than a financial one. It is the truest charity to teach others the truth and to train them to the virtues, which shall profit them for eternal life.

National Problem. Leading non-Catholic thinkers are more and more endorsing our Catholic educational principles as the only solution of the problem, how to care for the children of the country; and admitting that the public school system, which ignores the religious and therefore the moral training of the child, is, in so far, a failure. Woodrow Wilson, Theodore Roosevelt, Wm. Taft, Wm. J. Bryan, Vice President Marshall, College Presidents Eliot of Harvard, Hadley of Yale, Harper of Chicago, Rev. Washington Gladden, Gunsaulus, Rabbi Hirsch, Editor Bok, Stanley Hall and many others might be quoted on this subject.

Hon. Amasa Thornton, New York, wrote in the *North American Review*, January, 1898: "I am a Protestant of the firmest kind. . . . The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patrioti-

cally meet this question. The children and youth of to-day must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the question of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given."

The late President Harper, of Chicago University, says:—"It is difficult to foretell the outcome of another fifty years of our educational system—a system which trains the mind, but, for the most part leaves the moral side untouched; no religion, no ethics, merely a sharpening of the intellect. The Roman Catholics meet this difficulty; our Protestant churches utterly ignore it. . . ."

97. THE CATHOLIC CHURCH AND SOCIALISM.

Through her every activity by which men are taught the truth and lives are trained to virtue, the Church strengthens and defends the proper institutions of the country. As occasion demands she finds a practical way of opposing her eternal principles to the evils that threaten the welfare of the individual or the nation. She opposes the teachings of Christ to the evil of divorce. At enormous cost she gives the country the example of Christian education. Because she is truly interested in the well-being of society and the condition of the laboring man, she opposes the erroneous principles of Socialism.

Socialism. Socialism is more than a general effort for social improvements. It is more than a politico-economical theory advocating the placing of all productive goods in the hands of the state. It is a philosophy of life; the expression of a world view, as atheism and materialism, forcing its way to popular acceptance under the guise of a method of social reform. Its philosophy is materialistic monism. It reads the past and the future solely through materialistic determinism. Its principles work out logically from their materialistic premises to the destruction of our present institutions of family, education, property, government, liberty, and religion. It is not a reform but a revolution. This is apparent from the platforms of its political propaganda and the authoritative statements of its leading representatives.

Revolutionary. Socialists differ from all other reformers in that they despair of our present industrial and political systems. Nothing short of a revolutionary change in our social forms, they hold, can bring about the desired result. Says the Chicago (1904) platform: "Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only saving or conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement. The Socialist party comes with the only proposition or programme for intelligently and deliberately organizing the nation for the common good of all its citizens. It is the first time that the mind of man has been directed to the conscious organization of society."

There are inequalities, no doubt, that cry out for adjustment; but they can be adjusted without overturning the civilization that has been so many tens

of centuries in the making. But according to a statement of E. V. Debs, in the *Social-Democratic Herald* of Milwaukee, January 14, 1905, the Socialist Party "is a party of revolution, not of reform; it stands for the revolutionary idea of collective ownership of the means of wealth production and the overthrow of the wage system; no reform of the present order of society, however radical or sweeping it may be claimed to be, will satisfy its class-conscious supporters."

This despair that would tear up the very foundations of social life was met by Charles J. Bonaparte in an address at the Alleghany Chautauqua, Cumberland, Md., on August 12, 1906. "American public opinion should recognize the utter emptiness, the inherent folly of all ready-made, furnished-while-you-wait schemes for the social regeneration of mankind. Civilized society, as it exists to-day, if it be nothing more, is the outcome of all the strivings for justice and happiness of the human race during thousands of years."

Materialistic. The materialistic conception of history, according to Charles H. Kerr ("What to Read on Socialism," p. 1), is "the central thing in Socialism. It is to history and social science what the law of gravitation is to physics." Cathrein (Socialism, pp. 120 and 121) presents this meaty analysis: "By their materialistic conception Marx and Engels intended to establish an entirely new method of historical research and interpretation. Their whole theory may be reduced to the following four simple statements:

"1. There is no dualism of spirit and matter.

"2. In the social relations and institutions of man there is nothing immutable; everything is subject to a constant process of change.

"3. In this constant change production and the

exchange of products are the determining and decisive factors.

"4. Social development is effected by the formation of economic contrasts and class struggles."

Thus the first postulate of the materialistic conception of history, makes man a mere animal by declaring that nothing exists save matter. From it Engel proceeds to say: "Nowadays in our evolutionary conception of the universe, there is absolutely no room for either a Creator of a Ruler."

Anti-Religious. Logically socialism must be opposed to religion which consumes energy dealing with God and the soul,—things which its material philosophy says do not exist. Its leaders do not hesitate to express this opposition in their writings. Its followers, as may be easily observed, are commonly weaned from their old-time faith to fanatical infidelity.

Says the New York *Volkszeitung,* the leading German organ of the Socialist party: "Socialism is not logical unless it denies the existence of God." Liebknecht said: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is any one worthy the name who does not consecrate himself to the spread of atheism." Shall was applauded in Stuttgart when he said: "We open war upon God, because he is the greatest evil in the world." Marx's Kapital (vol. i., p. 19,) teaches: "The abolition of religion, as the deceptive happiness of the people, is a necessary condition of their true happiness."

Bondage. The Chicago platform promises that from Socialism will come greater liberty. To this Bishop J. L. Spalding replies: "Socialism, if practical at all, can succeed only by controlling and regulating all the affairs of life, by turning the whole nation into an industrial army, where each one is

under orders to keep the peace and do the duties assigned him." The learned bishop has wisely inserted the proviso: "if practical at all"; for everyone must know that an army on the democratic principle is a sheer impossibility. Americans love freedom too keenly to fall back upon social arrangements which run counter to its exercise, and from which our forefathers emerged through ages of effort to establish personal freedom. Socialism may disguise its character as the enemy of liberty while at a distance, and viewed in its abstract principles. But seen close at hand, it reveals its ugliness, and its antipathy to what Americans have always most valued.

Labor Leaders. While Socialist leaders use every trick to get the labor unions to commit themselves to the Socialist movement, the most able representatives of those unions repudiate Socialism as the enemy of the workman's true interests.

Samuel Gompers, president of the American Federation of Labor, made a notable speech at the Boston convention of the Federation in 1903, when the question of endorsing Socialism was under discussion. He declared that the Socialists within the ranks were the greatest foes of the trade-union movement. "Though they believe themselves to be trade-unionists," he said, "they are at heart and logically the antagonists of our movement. . . . We recognize the poverty, we know the sweatshop, we can play on every string of the harp and touch the tenderest chords of sympathy; but while we recognize the evil and would apply the remedy, our Socialist friends would look forward to the promised land and wait for the sweet by-and-by." Turning to the Socialist contingent, he said: "I have studied your philosophy, read your economics, and not the meanest of them, studied your standard works,

both in English and German; have not only read but studied them. I have heard your orators and watched the work of your movement the world over. I have kept close watch on your doctrines for thirty years; have been closely associated with many of you and know how you think and what you propose. I know, too, what you have up your sleeve. And I want to say to you that I am entirely at variance with your philosophy. . . . Economically you are unsound, socially you are wrong, industrially you are an impossibility."

The conversion to the Catholic Church of Mr. John Mitchell, the sincere and intelligent labor-leader, reveals his conviction that the Catholic principles of justice and charity, of faith and prudence, point the road to social amelioration, rather than the despair, confiscation and destruction of Socialism.

Oracles. Official Bulletin of the Socialist Party, January, 1909, directs that for study classes a little library of fifteen authors be used. These works reveal the destructive character of Socialism. At least half of these touch upon religion and the family, and all that do, antagonize the Christian faith and the Christian concept of morality, or the Christian family. They are:

Socialism in Theory and Practice.—Hillquit.
Social Revolution.—Kautsky.
Economic Foundations of Society.—Loria.
Socialism, Utopian and Scientific.—Engels.
Capital.—Marx.
The People's Marx.—Deville.
Socialism.—Spargo.
Woman.—Bebel.

Church's Opposition. In his popular work, "Questions of Socialists and their Answers," Rev. W. S. Kress sums up the reason of the opposition of the Church to Socialism:

"If Socialism were a purely economic movement, giving definite promise that no natural or divine right should be invaded, including the right of parents to educate their own children, the right of every individual to worship God according to conscience's dictate, together with all that such right implies: clergy, churches, freedom of ecclesiastical education and government, and freedom of religious association, the sacredness and permanence of the marriage relation; and full compensation for all property that is to be confiscated; then no objection could or would be raised by the Catholic clergy on religious grounds. They might still oppose Socialism as an impractical economic measure; but they would have no right to use the pulpit for this purpose nor to forbid their people under penalty of spiritual censures from arraying themselves with the Socialist party."

The learned Professor of Sociology at the Catholic University of America, Dr. Wm. J. Kerby, thus states the position of the Church as one based not on expediency but eternal principles:

"There is very much in the facts, tendencies and principles of the social order of to-day which the Catholic Church must repudiate and even condemn. In spite of all in modern life that is against her, in spite of governments and principles and tendencies, the Church appears as the defender of this social order, stands against Socialism, the enemy of this order, and demands sanction for law, respect for authority and protection for institutions, without thought of resentment or motive of gain, without commission from those she would save or reward from those she would serve. Uninfluenced by what is undeniably attractive in Socialism and undeterred by what is unmistakably against her in the present order, she is animated by a conviction that transcends both and looks to the ethical and spiritual beyond."

98. PATRIOTS OF PEACE AND WAR.

The Catholic soldiers of Revolution days had worthy successors in our later wars. General Shields, the hero of two wars, and the United States senator from three states, Illinois, Minnesota and Missouri, carried through life the scars of severe wounds received in both the Mexican war and the Rebellion.

General Thos. Meagher, the dashing commander of the fearless Irish Brigade, and General Mulligan, the hero of Lexington, whose dying words on the field of battle were: "Lay me down and save the flag,"—are famed in both song and story.

General Ewing, brother-in-law of Sherman; General Newton, Chief of Engineers, who later destroyed the "Hell Gate" obstructions in New York harbor; General Henry Hunt, Chief of Artillery of the Army of the Potomac; Generals Stone, McMahon, Rucker, Vincent, Admirals Sands and Ammen, are among the Catholic leaders of the Civil War. There were Catholic men in every grade of Army and Navy; more than our share, if anything, in the rank and file of the field and deck; and no one will say but that they did their duty well.

General Sheridan's ride through the Shenandoah Valley, to lead his demoralized army to the victory of Cedar Creek, is sung by the poet as it was praised by Lincoln and Grant.

General Rosecrans, the brother of the first Bishop of Columbus, Ohio, and the last survivor of the famous quartet, Grant, Sheridan, Sherman, and "Old Rosey," was ever mentioned with love and veneration by the soldiers of the Army of the Cumberland.

General Sherman, though not a Catholic, testifies how much he owed to the patriotic encouragement of his heroic Catholic wife. His son, Rev. Father

Thomas Sherman, S. J., is well known as an army chaplain and a brilliant missionary.

The work of the Sisters of Charity during the war earned them the beautiful title, the Angels of the Battlefield.

Archbishop Hughes. As in the War of Independence the Most Rev. John Carroll, our first Bishop, went on a political mission, appointed by Congress, to secure the neutrality of Canada, so in the Civil War, the Most Rev. John Hughes, Archbishop of New York, with Bishop Domenec of Pittsburg, performed confidential missions to European powers: and it is certain that these valiant priests and patriots secured the neutrality of France and Spain. At the death of Archbishop Hughes, President Lincoln, through his Secretary of State, Wm. H. Seward, issued a letter of sympathy and appreciation of this rare prelate. Secretary Seward writes that the President "earnestly desired to find some practicable mode of manifesting the sorrow with which he received intelligence of that distinguished prelate's demise, and his sympathy with his countrymen and with the religious communion over which the deceased prelate presided, in their great bereavement. I have, therefore, on his behalf, to request that you will make known in such manner as will seem to you most appropriate, that having formed the Archbishop's acquaintance in the earliest days of our country's present troubles, his counsel and advice were gladly sought and continually received by the government on those points which his position enabled him better than others to consider. At a time of deep interest to the country, the Archbishop associated with others, went abroad and did the nation a service there, with all the loyalty, fidelity, and practical wisdom which, on so many other occasions, illustrated his great ability for administration."

Patriots of Peace. From Chief Justice Roger B. Taney, in the Supreme Court of the United States, Gen. Shields, in the Senate, and Charles J. Bonaparte in the Cabinet, Catholics have acquitted themselves worthily in every peaceful walk of life. But a sign of the Church of Christ is that "the poor have the Gospel preached to them"; and most of her myriad children are humble heroes whose names are known to God alone. The mother spending her life to raise honest children for the country's population, is its benefactor; and in this divine work Catholic mothers have done their duty. The father who gives himself in useful toil to support his family, and in so doing develops the resources of the country—tills the soil, works the mines, builds railroads, canals, and sewers—is a double benefactor. It will not be denied that Catholic men in millions have done these necessary works.

Temperance. A most noble exponent of the Church's care for her children and effort to remove them from the occasion of evil, was Father Theobald Matthew, the Apostle of Temperance, whom Henry Clay introduced in the Senate as one of the greatest benefactors of men. To the evil arising from the abuse of intoxicating liquor, the Church opposes the virtue of temperance. She teaches that drunkenness is a deadly sin, and that the drunkard is morally bound to avoid the proximate occasion of his fall. The Bishops of the country assembled at the third Council of Baltimore, urged any Catholics who might be in the saloon business, to find some more honorable means of livelihood. The Knights of Columbus [1] and other Catholic societies bar from mem-

[1] The Knights of Columbus and other Catholic societies are not secret societies in the sense of their purpose and methods being kept secret from the proper authorities of Church and State. The Church forbids her children to join certain secret societies,—the Masons, Knights of Pythias and Odd Fellows. These societies, by having a religious ritual, make themselves practically a religious sect. The Catholic Church, like

bership anyone engaged in the sale of liquor. It is a common custom for pastors to give the youths of their parishes the total abstinence pledge on the day of the first communion or confirmation: and the Catholic Total Abstinence Union counts its members in every state of the country.

Our New Citizens. What is the Church doing for the immigrants that to-day flock to our shores? She trains them in faith and character, in duty, responsibility, knowledge, respect for authority, and every virtue. And she is thereby a blessing to the Republic and to its new citizens. Years ago the Irish and Germans came to America. They were largely Catholic, and whether in city or country, proved a most valuable and industrious addition to our population. Their children have taken their place with the best citizens of the land. To-day Italians, Poles, Bohemians and other Slav peoples form an immense proportion of our immigration. They also are largely Catholic. While they are often poor and lowly, they are generally honest and capable. With time and encouragement they will enrich our country with their intelligence, strength, industry, agricultural skill, their love of music, their artistic temperament, and their other talents. The Church in America meets these immigrants as her children. In the Catholic Church they find an influence that is thoroughly American and yet no stranger to them. The Church is able thus to help the Republic to assimilate this "Migration of Nations."

In the diocese of New York, the Church shows her Catholicity by including among her members and conducting services, societies and institutions for men and women speaking some 22 languages

many other denominations, has found from experience that, whatever the cause, when men belong to certain secret societies, they are inclined to drop away from the church. If there must be a choice, duty says to choose the divine rather than the human institution.

and representing every continent and color. Speaking of this matter at the centenary celebration of his diocese, His Eminence Cardinal John Farley, Archbishop of New York, said:

"The problems of a growing city have been our problems. We have taken up the burden of caring for the immigrants that have flocked by the millions to this New World port. Many we have taken into our fold. We have helped to adapt and weld them into the body politic.

"We have taken these children of many climes that have come to our shores, kept near these strangers, helped them in their struggles to get established and make homes in a new country, built churches and schools for them in the midst of the most crowded quarters, so that the most congested parts of our great city were all provided for as well as the most select quarters of the metropolis.

"It mattered not what tongues they spoke—Russian, Polish, Greek or the other continental languages of Europe and the Orient. Nor did we disown them if they had minor differences of discipline. The Church gathered them all to her bosom under the proud name of Catholicism, and looked after them all.

"This has been our policy in the past—so will it be in the future, not to live for ourselves alone, but for the good of the city, state and nation. In so doing, all questions that affect the whole people affect us." The work done by the Church in the national metropolis, is performed, according to circumstances, in every city of the country.

Church and State. Between the Church and State in America there has existed a happy and helpful relation. And that is right. Though politically separated, they are morally united. Each does its own work in its independent sphere, and in the doing

helps the other. They are wrong who assert that there should be no relation between Church and State. Their error is probably a matter of thoughtlessness rather than of reasoned conviction. The citizen must be a moral man if the Republic is to abide. Politics must be honest and unselfish. Religion must include the highest patriotism. The school of faith and morals and virtuous lives need not be absolutely divorced from the hall of justice and law and civic administration. Between Church and State there is, of course, the relation of recognition and just treatment which exists between the State and any proper corporation of its citizens. But there is and must be, besides, a deeper and broader relation of moral support and mutual respect, which may not be expressed in concordats or even be very consciously felt, but which is none the less true and real and touches the very foundations of society.

"Fifteen millions of Catholics," writes Cardinal Gibbons, "live their lives in our land with undisturbed belief in the perfect harmony existing between their religion and their duties as American citizens. It never occurs to their minds to question the truth of a belief which all their experience confirms. Love of religion and love of country burn together in their hearts. They love their Church as the divine spiritual society set up by Jesus Christ, through which they are brought into a closer communion with God, learn His revealed truth and His holy law, receive the help they need to lead Christian lives and are inspired with the hope of eternal happiness. They love their country with the spontaneous and ardent love of all patriots, because it is their country and the source to them of untold blessings. They prefer its form of government before any other. They admire the institu-

tions and the spirit of its laws. They accept the Constitution without reserve, with no desire, as Catholics, to see it changed in any feature. They can with a clear conscience swear to uphold it."

99. RÉSUMÉ OF PART FOUR.—THE CHURCH IN HISTORY.

As the student acquires a perspective of the history of the past twenty centuries, he realizes the truth of the eloquent words in which the illustrious statesman, William E. Gladstone, wrote of the Catholic Church:

"She has marched for fifteen hundred years, (since the days of Constantine), at the head of civilization, and has harnessed to her chariot as the horses of a triumphal car, the chief intellectual and material forces of the world: her art, the art of the world; her genius, the genius of the world; her greatness, glory, grandeur and majesty, have been almost, though not absolutely all that in these respects the world has had to boast of. Her children are more numerous than all the children of the sects combined: she is every day enlarging the boundaries of her vast empire: her altars are raised in every clime and her missionaries are to be found wherever there are men to be taught the evangel of immortality, and souls to be saved. And this wondrous Church, which is as old as Christianity, and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and vigorous and as fruitful, as on the day when the Pentecostal fires were showered upon the earth."

The Past. Macaulay in his essay on Ranke, pays eloquent tribute to the Church and sums up its history of 1900 years:

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday when compared with the line of supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

"Her acquisitions in the new world have more than compensated for what she has lost in the old. Her spiritual ascendency extends over the vast countries which lie between the plains of the Missouri and Cape Horn. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them

all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshiped in the temples of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

The Future. With the opening of the twentieth century the chair of authority in His Church, given by Christ to St. Peter, is occupied by Pope Pius X. The work of the Church in the future, as in the past, is indicated by the keynote of the encyclical with which Pius X inaugurated his pontificate:

"Since it has been pleasing to the Divine Will to raise our lowliness to such sublimity of power, we take courage in Him who strengthens us, and setting ourselves to work, relying on the power of God, we proclaim that we have no other programme in the Supreme Pontificate, but that 'of restoring all things in Christ,' (Eph. 1, 10), so that 'Christ may be all and in all' (Col. 3, 2). Some will certainly be found who, measuring Divine things by human standards, will seek to discover secret aims of ours, distorting them to an earthly purpose and to political designs. To eliminate all vain delusions for such, we say to them with emphasis that we do not wish to be, and with the Divine assistance never shall be aught before human society but the minister of God, of whose authority we are the depository. The interests of God shall be our interests, and for these we are resolved to spend all our strength and our very life. Hence should anyone ask us for a symbol as the expression of our will, we will give this and no other:

" 'To Renew All Things in Christ.' "

100. CHART OF HISTORICAL DATA.

b.—born: d.—died: f.—founder, founded: c.—about: B.—Battle: C.—Council: H.—Heresy: P.—Pope.

ANCIENT TIMES.

Before Christ. Adam ?000. Abraham c. 2000. Joseph in Egypt 1750. Moses c. 1500. David d. 1015. Homer c. 1000. Solomon d. 975. Rome f. 753. Pericles d. 429. Socrates d. 399. Plato d. 347. Alexander d. 323. Aristotle d. 322. Demosthenes d. 322. Septuagint transl. 285. Hannibal d. 183. Jerusalem taken by Romans 63. Julius Cæsar d. 41. Cicero d. 43. Augustus Emp. 31. Vergil d. 30. Cleopatra d. 30. Horace d. 8.

JESUS CHRIST BORN.

After Christ. 1st Century. P. Pilate Gov. of Judea 26. Church founded. Crucifixion. Resurrection. Peter and Paul d. 67. Nero d. 68. Jerusalem destroyed by Titus 70. Pompeii destroyed 79. Popes. St. Peter—Clement I.

2nd Century. Christians Persecuted. Catacombs. Ignatius d. 115. Irenæus b. 130. Missionaries sent to Britain 175. Gnostic H. Popes Clem.—Zephyrinus.

3d Century. Tertullian d. 240. Origen d. 254. Cyprian d. 258. Manichean H. Popes Zeph.—Marcellinus.

4th Century. Emp. Constantine a Christian 312. Edict of Milan 313. C. Nice 325. Chrysostom b. 347. Julian Apostate d. 363. Athanasius d. 373. St. Ambrose d. 397. Arian and Donatist H. Popes Marc.—Anastasius I.

MIDDLE AGES.

5th Century. Alaric sacks Rome 410. Roman forces abandon Britain 418. Jerome d. 420. Augustine of Hippo d. 430. Angles and Saxons invade Britain 449. B. Catalaunian Fields 451. Pope Leo I and Attila 452. Vandals 455. Fall of W. Roman Empire 476. St. Patrick d. 492. Ireland converted. Popes Anas,—Symmachus.

6th Century. Clovis d. 511. Boethius d. 525. St. Benedict f. 527. Augustine Ap. of England, 596. Popes Sym.—Gregory the Great.

7th Century. Rise of Mohammedanism 622. Arabs take Jerusalem 638. Caedmon c. 664. Conversion of England, Bavaria, Belgium, Switzerland. Popes Greg.—Sergius I.

8th Century. Saracens invade Spain 711. B. of Tours. 732. Ven. Bede d. 735. Pepin and Temporal Power. Chas. Martel d. 741. Boniface Ap. of Germany d. 755. Iconoclast H. Popes Serg.—Leo III.

9th Century. Charlemagne Emp. 800. Alcuin d. 804. Alfred the Great b. 849. Scotus Erigena d. 883. Cyril and Methodius. Greek Schism. Popes Leo—Benedict IV.

10th Century. Clugny f. 910. Norse, Hun and Saracen invasions. St. Dunstan d. 988. Popes Ben.—Sylvester II.

11th Century. Anselm b. 1033. St. Edward King d. 1066. Turks take Palestine 1073. Canossa 1077. William Conqueror d. 1087. Conversion of Norway, Iceland, Denmark and Russia. First Crusade 1095. Popes. Sylvester—Paschal II.

12th Century. St. Bernard d. 1153. Th. à Becket d. 1170. England invaded Ireland 1171. Barbarossa d. 1190. Richard the Lionhearted d. 1199. Popes Pasc.—Innocent III.

13th Century. Magna Charta 1215. St. Domenic d. 1221. St. Francis d. 1226. St. Louis King d. 1270. St. Th. Aquinas d. 1274. Dante b. 1265. Giotto b. 1276. Universities and Cathedrals f. Popes Innoc.—Boniface VIII.

14th Century. St. Catherine of Siena d. 1380. Wycliffe d. 1384. Fra Angelico b. 1387. Avignon 1305-77. Popes Boniface VIII-IX.

15th Century. Joan of Arc d. 1431 Columbus b. 1436. Printing Press 1438. Turks take Constantinople 1453. Th. à Kempis d. 1471. Spanish Inquisition f. 1481. America disc. 1492. Popes, Bonif.—Alex. VI.

MODERN TIMES.

16th Century. St. Theresa b. 1515. Card. Ximenes (Polyglot Bible) d. 1517. Rise of Protestantism 1520. Zwingli d. 1531. Jesuits f. 1534. Royal Supremacy in England 1534. Martin Luther d. 1546. Henry VIII. d. 1547. Charles V. abd. 1555. B. Lepanto 1571. Calvin d. 1564. Knox d. 1572. Pope Gregory ref. Calendar 1582. Popes Alex. VI, Clement VIII.

17th Century. Q. Elizabeth d. 1603. King James' Bible 1611. Galileo d. 1642. Cromwell d. 1658. Fr. Marquette on Mississippi 1673. Popes Clem.—Innocent XII.

18th Century. Washington b. 1732. Gibbon b. 1737. Declaration of Independence 1776. Voltaire 1778. French Revolution 1789. Wesley f. Methodism d. 1791. Popes Innoc. —Pius VII.

19th Century. Napoleon d. 1821. Catholic Emancipation in England 1829. Book of Mormon 1830. Victoria Queen 1838. Oxford Movement 1840. Daniel O'Connell d. 1847. Spiritism 1848. Know-Nothing Party 1854. Alex. Campbell f. Disciples d. 1866. Christian Science 1866. Vatican C. 1870. Kulturkampf 1871. Cardinal Newman d. 1890. Bismarck 1898. Pope Pius VII—Leo XIII.

20th Century. Leo XII d. 1903. Pope Pius X.

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